

THE  
**ANALECTIC MAGAZINE.**

(NEW SERIES.)

COMPRISING ORIGINAL REVIEWS, BIOGRAPHY, ANALYTICAL ABSTRACTS OF NEW PUBLICATIONS, TRANSLATIONS FROM FRENCH JOURNALS, AND SELECTIONS FROM THE MOST ESTEEMED BRITISH PUBLICATIONS.

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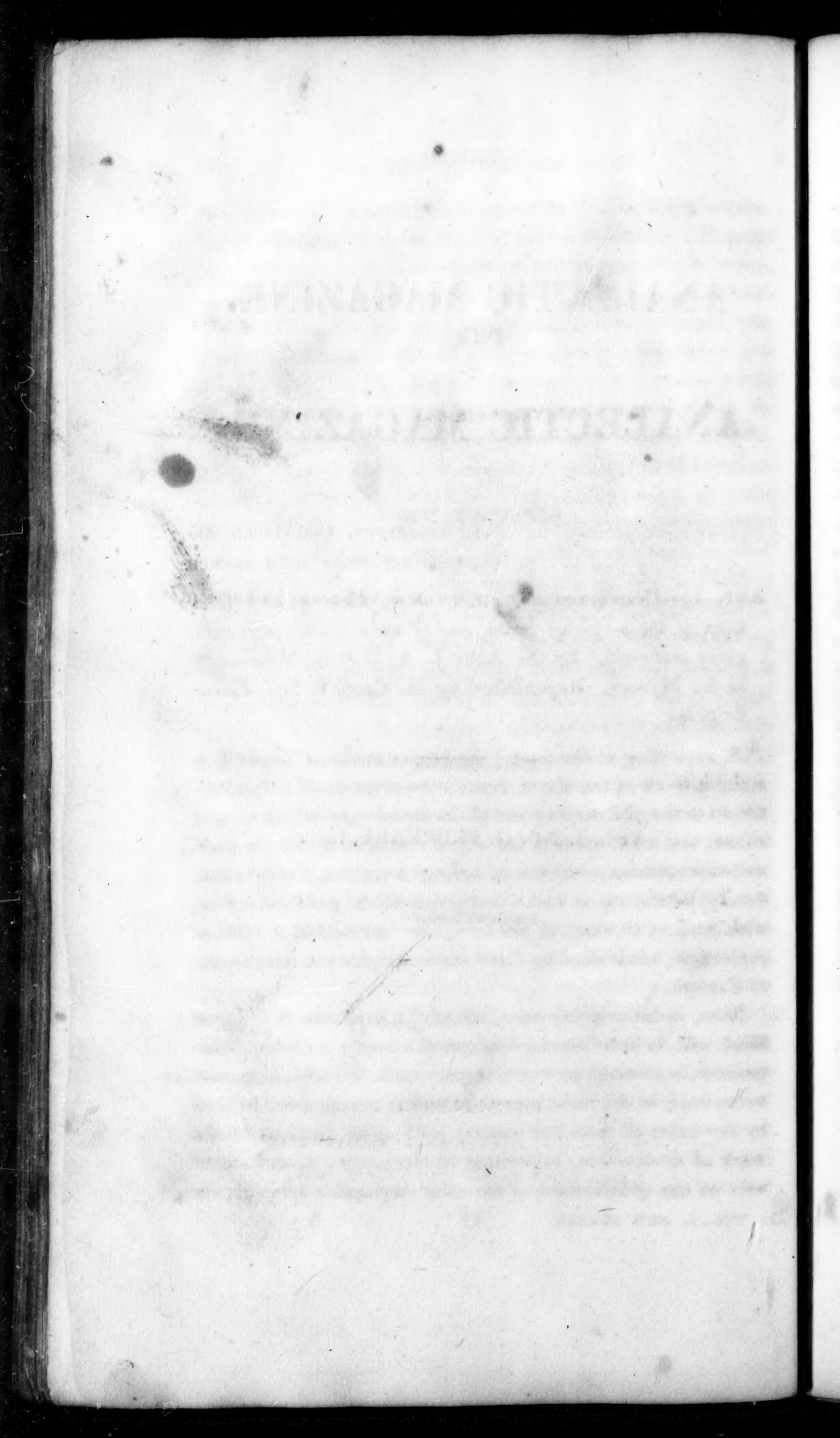
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ART. I.—*Description of the Character, Manners and Customs of the people of India, and of their institutions religious and civil.* By the Abbe J. A. Dubois, Missionary in the Mysore. Republished by M. Carey & Son, Philadelphia.

AS, according to the poet, ‘the proper study of mankind is man,’ a work of the above description must afford ample materials to the philosopher and philanthropist, on which to speculate, and must excite a feeling of compassion, for the dark and superstitious condition of so large a portion of the human family, inhabiting so vast a proportion of the globe; and who, with respect to some of the arts, have arrived at a state of perfection, unrivalled by their more enlightened neighbours of Europe.

Man, in his original state, left to the guidance of his own blind will, is little elevated above the brute; his natural disposition is evinced on every opposition to his authority, and vents itself in the most inextinguishable rage; guided neither by the rules of moral or natural justice, he goes on in the work of destruction, regardless of consequences, and intent only on the gratification of the most implacable revenge; the

slighest insult is sufficient to excite his ire, and the punishment of death alone can appease his resentment. For many ages the ancient Germans, and savage hordes of the north, were little removed from the state we have described, until their conquest in the west, and consequent association with the civilized inhabitants of Italy, gradually refined and softened their natural ferocity, and eventually produced an amalgamation of character, manners, and customs. But the continent of India presents a phenomenon difficult of solution. A nation which was once the depository of all learning, science, and phlilosphy, whose brahmans or sages were the oracles of ancient Greece; and whose improvement might naturally be presumed to have increased with years, pertinaciously adhering to customs and usages, and the practice of the most absurd and superstitious ceremonies, rejecting with disdain the light of reason and revelation, and compelling even their conquerors to comply with their prejudices, is surely a matter of considerable astonishment, and a subject sufficient to excite the curiosity, and consequent endeavour to penetrate into so extraordinay a mystery.

Many narratives have been written descriptive of the character, &c. of the people of India; but the writers have preferred dealing so much in the marvellous, and relating the most improbable and ridiculous fictions, that they have deservedly fallen into contempt. As late as the year 1807, our author in his preface, says, ‘ Though Europeans have been in possession of regular and permanent establishments among the people of India for more than three hundred years, it is wonderful to observe how little authentic information they have collected respecting the various nations which inhabit that vast region.’ A few prominent features present themselves to every traveller in a foreign land, but to found a judgment on the general conduct and disposition of a people, as is too frequently the case, on so superficial an observation, is deserving of the highest reprobation, and both an injury to so-

society and literature. An intimate association with the inhabitants in their more private and secluded state; an adoption of their manners; a conformity to their customs and domestic economy, and above all an acquiescence even in their prejudices, is the only true mode of ascertaining the character, and estimating the qualities of a nation. It is not by exhibiting them in their worst, and most deformed state, or holding up to public odium and execration their vices, that we ought to judge of the moral deportment of a people; but by equally balancing their virtues and their vices; by searching into the origin and intent of their various institutions; and studying the genius of the people for whom they were created. Statements founded on such pretensions are entitled to our belief; a certain ingenuousness pervades the pages of such a writer, and forces conviction upon our minds, by the simple and unaffected style of the narrative. If such be the qualifications of the historian, the venerable Abbe is entitled to our implicit credit. A residence of many years among the Hindoos, during which he lived as one of themselves, adopting their manners, customs, and even prejudices, afforded him the means of becoming intimately acquainted with the subject on which he writes, and the unqualified respect and esteem in which he was held by all ranks and degrees of men, enabled him to scrutinize minutely into their civil and religious institutions. But it possesses further and higher confirmation, in the approbation of such men as major Wilks, sir James Mackintosh, Mr. Stewart, and general Malcolm, whose intimate acquaintance with the eastern languages, and high standing in the service of the East India Company, must, with every unprejudiced mind, render their evidence conclusive.

The author divides his subject into three parts: the 1st contains a general view of society in India: 2nd of the four stages of life of the Brahmans, and 3rd of Religion.

The division of society into casts, ‘a Portuguese term which has been adopted by Europeans to denote the different classes or tribes,’ and the various divisions and subdivisions, together with numerous sects and tribes, several of whom have customs peculiar to themselves, form a distinguishing feature in the state of Hindoo society. There are, however, four principal tribes, as follows: ‘The first and most distinguished of all is the *Brachmana* or *Brahmans*: the second in rank is that of the *Kshatriya* or *Rajas*: the third the *Caisya* or *merchants* and *cultivators*, and the last that of *Sudras* or *cultivators subordinate to the others*.

‘Each of these four principal tribes is subdivided into several more, of which it is difficult to determine the number and the sort; for this division varies in the different countries, and several casts known in one province do not appear in another.’

It would not be consistent with the limits of this paper, to follow the author through the various divisions into which these four grand casts are separated. I shall therefore content myself with quoting those the most remarkable, and as illustrative of the subject; for, as he says, speaking of the Sudras, ‘I have never found any man in the provinces where I have lived, able to fix with precision on the number and species of them, although it is often, and indeed proverbially repeated, that there are eighteen chief subdivisions, and one hundred and eight others.’ Again, speaking of those who are distinguished by some singular peculiarities, ‘I am not aware, for example, that the very remarkable cast of *Naimars* or *Nairs*, in which the women enjoy a plurality of husbands, is to be found any where but in the forests on the coast of Malabar.

‘The cast of *Calaris*, or robbers, who exercise their profession without disguise, as their birthright, is found but rarely beyond the *Marava*, a territory bordering on the fishing coast. The princes of this little state belong to the tribe and profession of *robbers*, and conceive their calling no way

discreditable to themselves or their tribe, as having legitimately descended to them by right of inheritance. So far from shrinking at the appellation, if one of them be asked who he is, he will coolly answer that he is a robber.

‘There is another cast in the same province, called the *Totiyars*, in which brothers, uncles, nephews, and other kindred, when married, enjoy the wives in common.

‘In the cast of the Mysore there is a tribe known by the name of *Morsa-Hokula Makulu*, in which when a mother gives her eldest daughter in marriage, she herself is forced to submit to the amputation of the two middle fingers of the right hand, as high as the second joint; and, if the mother of the bride be dead, the bride-groom’s mother must submit to the cruel ceremony.’

Each cast is known by some distinguishing mark, either in dress, or manner of disposing it; and ‘extravagant as many of their modes and customs are, they never draw down from easts of the most opposite habits and fashions the least appearance of contempt or dislike. Upon this point there is, through the whole of India, the most perfect toleration.’

Every nation has a peculiar costume which distinguishes it from another. The Romans had their *toga*; and during their empire in the east, it was prohibited to all to wear purple, except the royal family, hence the distinction of Porphyrogenitus, or born in the purple. The use of silk among the ancient Egyptians, was also confined to the royal family and nobility; and to this day, the descendants of Mahomet are distinguished by the green turban. The star is the distinguishing mark of nobility of the modern nations of Europe; but the vast variety of costume among the Hindoos, some of them of so ridiculous a fashion, is sufficient to raise the smile of pity and compassion for the gross ignorance and superstition that occasions it. The tribe of Fakirs, a species of *religieuse*, similar to the mendicant friars of Spain and Italy,

who live upon the credulity and superstition of the natives, present an appearance so disgusting, that it is difficult to conceive how any human beings, unless actuated by religious fanaticism, could render themselves so odious: their hair, which is suffered to grow very long, is plaited and interwoven with cow-dung; their bodies anointed with the same odoriferous perfume, over which they throw a white powder; a small piece of calico round the lower part of the body constitutes all their clothing; some are even destitute of this covering, and are frequently seen parading the streets in a state of nudity. To the eye of the Hindoo, who has been accustomed from his infancy, to look up with reverential awe, to these impostors, this voluntary sacrifice of all decency and cleanliness, is considered as the acme of religious perfection. Some communities, in consequence, have become extremely rich, by the contributions of their ignorant followers. It is a melancholy contemplation to reflect, that so many human beings, should resign themselves to the guidance and direction of a set of impious fanatics, and exercise rites and ceremonies that almost exclude them from the pale of civilized society. Reason, which is the distinguishing feature between man and brute, is never called into exercise in this country. The poor uneducated Hindoo never thinks of deviating from the customs of his ancestors; and through a long lapse of ages has continued in the same debased and depressed condition. From the respect which is paid to institutions of all descriptions, an encroachment on the privileges and customs of each other, would be attended with the most serious results, as we shall have occasion to point out.

‘ Independently of the divisions and subdivisions common to all the casts, and the migration from one tribe into another through all India, a farther distinction arises from one family making alliance with another. This distinction is still more to be attended to in the case of intermarriage. For the Hindoos of good casts avoid as much as they can any

new alliance, and the heads of families use their utmost endeavours to dispose of their children amongst families with whom they are already connected either by consanguinity or affinity. Marriages are more easily contracted in proportion as the parties are more nearly related. A widower remarries with the sister of his former wife: the uncle espouses his niece, and the cousin his cousin. Persons so related possess an exclusive privilege to intermarry, upon the ground of such relationship; and, if they choose, they can prevent any other union, and enforce their own preferable right. But there is one singular exception from the rule; for the uncle will take to wife his sister's daughter, but by no means his brother's; the children of a brother will intermarry with those of the sister, but not the children of two brothers or of two sisters.

'This distinction is invariable kept up through all the casts, from the Brahman to the Pariah. And although in the fiftieth generation, or in the twentieth degree of relationship, the male line retains its right in all cases to connect itself with the female; yet never can the children of the male line intermarry with each other, nor those of the female line unite.'

In consequence of this distinction, many inconveniences are prevented incident to the state of society in Europe; but, at the same time, the finer feelings of the heart are suppressed. The passion of love is a stranger to the bosom of the Hindoo; those little offices that cement affection, and constitute the happiness of the marriage state, are never considered in their domestic economy. Contracted at the early age of five or six years, a period before reason has even begun to dawn, no room is left for choice or selection, and neither deformity of body, dissimilarity of temper, or disposition, or any other cause, can annul the contract; and on the side of the woman it is irrevocable, for if even she become a widow, she is precluded from marrying again under pain of expulsion from the cast.

'The most distinguished amongst the four great tribes, into which the Hindoos were originally separated by their first legislators, is that of the Brahmans,' of whom alone we shall have occasion to speak, though they do not hold their rank undisputed, the *Panchalors* or five casts of artisans claiming an equality.

'Of all the Hindoos, however, the Brahmans strive the most to keep up the feeling of outward and inward purity. Hence their ablutions are most frequent, and their abstinence most rigorous, not only from all kinds of food that has had the principle of life, but even from many of the simpler productions of nature which their superstitious prejudices lead them to consider as impure or capable of communicating defilement. It is chiefly this unfailing sentiment of propriety which raises that high cast into the respect and reverence which they enjoy in the world.'

'There is another division of the tribe still more general than those that have been yet mentioned. It is that of the *Right-hand* and of the *Left-hand*.' From this distinction, which is of recent invention, has arisen the most violent contests, frequently attended with bloody conclusions. When any encroachment is made by either party, 'gentlest of all creatures, timid under all other circumstances, here only the Hindoo seems to change his nature. There is no danger that he fears to encounter in maintaining what he terms his right, and rather than yield it he is ready to make any sacrifice, and even to hazard his life.' To such extreme violence are these disputes carried, that even the presence of a military force is frequently insufficient to quell the commotion; but no sooner does an 'opportunity occur than they are instantly up again without reflecting on the evils they formerly suffered, or showing the smallest tendency to moderate their impetuous violence.

'Such are the excesses to which the timid, the peaceable Hindoo, sometimes abandons himself; whilst his bloody con-

tests spring out of motives which, to a European at least, would appear frivolous and trifling. Perhaps the sole cause of the contest is about his right to wear pantoufles; or whether he may parade in a palanquin or on horseback, on the day of his marriage. Sometimes that of having a trumpet sounded before him, or the distinction of being accompanied by the country music at public ceremonies. Perhaps it is the ambition of having flags of certain colours, or with the resemblance of certain deities displayed about his person on such great occasions. These are some of the important privileges, amongst many others not less so, in asserting which the Indians do not scruple occasionally to shed each other's blood.

'As it not unfrequently happens that one of the *Hands* makes an attack on the privileges of the other: this occasions a quarrel which soon spreads and becomes general, unless it be appeased at its commencement by the prudence or the vigor of the magistrate.

'I may perhaps be thought to have said enough of this direful distinction of right-hand and left. But I may be permitted to relate one instance at which I myself was present. The dispute was between the cast of Pariahs and Cobblers, or Chakili, and produced such dreadful consequences through the whole district where it happened, that many of the peaceable inhabitants had begun to remove their effects and to leave their villages for a place of greater safety, with the same feelings as when the country sees an impending invasion of a Mahrata army, and with the same dread of savage treatment. Fortunately in this instance, matters did not come to an extremity, as the principal inhabitants of the district seasonably came forward to mediate between these vulgar casts, and were just in time, by good management, to disband the armed ranks on both sides that only waited the signal of battle.'

'One would not easily guess the cause of this dreadful commotion. It arose forsooth from a Chakili, at a public fest-

tival, sticking red flowers in his turban, which the Pariahs insisted that none of his cast had a right to wear.'

The Hindoos are not the only people who have suffered from religious fanaticism. The early history of the Christian church, exhibits the most disgraceful and disgusting scenes of tumult and bloodshed. The very altars of St. Sophia, streamed with the blood of the patriarchs of Constantinople, in the disputes between the Arians and Trinitarians; anathemas, excommunications, and all the horrible persecutions invented by bigotry and superstition, were hurled with unrelenting fury at the heads of the opponents of the party who had gained the ascendancy. At one of the councils the bishops of each party came attended by armed men, and the ministers of the gospel of peace, hurried on by religious zeal, converted that meeting which was intended to commemorate the perfections, and declare the attributes of a saviour and mediator, into a scene of massacre, murder and extermination. The pages of the historians of the church, display throughout the most intolerant spirit of persecution, and are stained with descriptions of the blood of martyrs and holy men. A great proportion of the population of the parent kingdom, are, even in these days of illumination, suffering under penalties and disabilities, and are prohibited from the free exercise of their religion. Happy ought we to consider ourselves, who live under a government where universal toleration, in spiritual matters, forms the basis of the constitution: here the catholic, the protestant, the Jew, and every sect and denomination of christians, have the free use and exercise of their respective opinions, without the fear of interruption, or the galling chains of church supremacy!

Our author next proceeds to consider the 'advantages resulting from the division of casts,' and introduces his subject by several judicious observations on the impropriety of judging from external circumstances, without taking into account the genius and spirit of the people, and argues that, from the

disposition of the Hindoos, the division into casts, was the only method to prevent them from falling into absolute barbarism. ‘The authority of the casts,’ says he, ‘likewise forms a defence against the abuses which despotic princes are ready to commit. Sometimes one may see the traders through a whole canton shutting up their shops, the farmers abandoning their labours in the field, the different workmen and artisans quitting their booths, by an order from the cast, in consequence of some deep insult which it had suffered from a governor or some other person in office.

‘The labours of society continue at a stand until the indignity is repaired or the injustice atoned for, or at least the offended cast has come to an accommodation with the person in power.’

I might be justified in asserting farther, ‘that it is by the division into casts that the arts are preserved in India; and there is no reason to doubt, that they would arrive at perfection there, if the avarice of the rulers did not restrain the progress of the people.’

‘As soon as it is known that an artist of great skill exists in any district, he is immediately carried off to the palace of the ruler, where he is shut up for life, and compelled to toil without remission, and with little recompense.’

‘In the countries that are under the government of Europeans, where the workmen are paid according to their merits, I have seen many articles of furniture executed by the natives so exquisitely that they would have been ornamental in the most elegant mansion. Yet no other tools were employed in the manufacture, but a hatchet, a saw and a plane, of so rude a construction, that a European artisan could not have used them.

‘In those parts I have known travelling goldsmiths, who, with no implements but what they carried in their moveable booth, consisting of a small anvil, a crucible, two or three hammers, and files, would execute, with so simple an

apparatus, toys as neat and well finished as any that could be brought from distant countries, at a great expense. To what perfection might not such men arrive, if they were instructed from their infancy under fit masters, instead of being guided by the simple dictates of nature?"

Such absolute enemies to all kinds of innovation are the Hindoos, that they prefer using their own simple tools to those of European construction, though they could execute the work in one half the time. An attachment, such as this, to peculiar customs, must ever retard the advancement of the arts. Independent of the despotism of the rulers, the employment of one family in the same branch of trade, and this handed down from generation to generation, without consulting either the bent or inclination of the party, must tend to repress the genius of the people, and prevent their arriving to that degree of perfection, which they have attained in the continents of America and Europe.

The author then ventures one political reflection on the advantages produced by the division of casts. 'In India, parental authority is but little respected, and the parents, partaking of the indolence so prevalent over all the country, are at little pains to inspire into their children that filial reverence which is the greatest blessing in a family, by preserving the subordination necessary for domestic peace and tranquillity. The affection and attachment between brothers and sisters never very ardent, almost entirely disappears as soon as they are married. After that event, they scarcely ever meet, unless it be to quarrel.'

'The ties of blood and relationship are thus too feeble to afford that strict union, and that feeling of mutual support which are required in a civilized state. It became necessary therefore to unite them into greater corporations, where the members have a common interest in supporting and defending one another. And, to make this system effectual, it was requisite that the connection which bound them together,

should be so intimate and strong as that nothing can possibly dissolve it.

‘ This is precisely the object which the ancient legislators of India, have attained by the establishment of the different casts. They have thus acquired a title to glory without example in the annals of the world; for their work has endured even to our days, for thousands of years, and has remained almost without change through the succession of ages and the revolutions of empires. Often have the Hindoos submitted to a foreign yoke, and have been subdued by people of different manners and customs. But the endeavours of their conquerors to impose upon them their own modes have uniformly failed, and have scarcely left the slightest trace behind them.

‘ The authority maintained by the casts has every where preserved their duration. This authority in some cases is very large, extending to the punishment of death. A few years ago, in a district through which I was passing, a man of the tribe of Rajaputras, put his own daughter to death, with the approbation of the people of his cast, and the chief men of the place where he resided. His son would have shared the same fate if he had not made his escape; but no person imputed any blame to the Rajputra.

‘ There are several other offences, real or imaginary, which the casts have the power of punishing capitally.

‘ A Pariah who should disguise his real cast, and, mixing with the Brahmans, or even with the Sudras, should dare to eat with them or touch their food, would be in danger of losing his life. He would be overwhelmed with blows on the spot, if he were discovered.’

‘ But, though the punishment of death is authorised in certain cases by some of the casts, it is inflicted but seldom. Ignominious punishments are more common; such as shaving the heads of lewd women. Sometimes the criminals are forced to stand for several hours in presence of the chiefs of

the cast assembled, with a basket on their heads filled with earth; sometimes they are set upon an ass with their face towards the tail. On some occasions their faces are smeared with cowdung; or the cord is stripped from those who have the right to wear it. At times they are expelled from the tribe; or some other mark of ignominy is inflicted.'

Whatever may be the genius of a people, society must be in a most deplorable condition, and the laws little adapted for their happiness, where parental authority is but little regarded, and the ties of consanguinity merely nominal. That natural affection which prompts a parent to protect his offspring, and to train them up in a course of virtue, is deadened, by the station which the children are to occupy, having even in their infancy, been assigned them; their solicitude also for the future settlement and prosperity of their children never gives them the least uneasiness, from the very early period at which they are contracted. In fact, 'all the dear relations of father, son and brother,' are mere terms, designating only the degree of relationship, without any of the correspondent feeling. Infanticide is practised in India, as a religious rite; and happy is that parent, who is witness to the demolition of the infant by the voracious shark, or more tremendous alligator. Annually are numbers sacrificed, by their cruel and unfeeling parents, to appease the wrath, or gain the favour of some deity more savage even than Belial. In a government like this, differing so materially from all others in the world, it is matter of speculation and inquiry by the politician, whether the advantages arising from the division of casts, is not more than counterbalanced by the laxity of morals, the absence of all the sensibilities of nature, and that cold, cruel, and unfeeling disposition so peculiar to the inhabitants of India, and incident to a state of society, in which superstition is blended with every transaction of common life, and is the sole moving principle of action. The punishments above alluded to are but seldom inflicted; so uni-

versal is the depravity of morals, that few are found willing to denounce where all are alike guilty. The only punishment dreaded by the Hindoo is expulsion from his cast. The following account of the consequences of such punishment, will be better understood in the words of the author, though the reader will discover the close similitude to excommunication in the Catholic church.

‘ Expulsion from the cast, which is the penalty inflicted on those who are guilty of infringing the accustomed rules, or of any other offence which would bring disgrace on the tribe, if it remained unavenged, is in truth an insupportable punishment. It is a kind of civil excommunication, which debars the unhappy object of it from all intercourse whatever with his fellow creatures. He is a man, as it were, dead to the world. He is no longer in the society of men. By losing his cast the Hindoo is bereft of friends and relations, and often of wife and children, who will rather forsake him than share in his miserable lot. No one dares to eat with him, or even to pour him out a drop of water. If he has marriageable daughters, they are shunned. No other girls can be approached by his sons. Wherever he appears, he is scorned and pointed out as an outcast. If he sinks under the grievous curse, his body is suffered to rot in the place where he dies.

‘ Even if, in losing his cast, he could descend into an inferior one, the evil would be less. But he has no such resource. A Sudra, little scrupulous as he is about honour or delicacy, would scorn to give his daughter in marriage even to a Brahman thus degraded. If he cannot re-establish himself in his own cast, he must sink into the infamous tribe of the Pariah, or mix with persons whose cast is equivocal. Of this sort there is no scarcity where Europeans abound. But, unhappy is he who trusts to this resource. A Hindoo of cast may be dishonest and a cheat; but a Hindoo without cast has always the reputation of a rogue.

‘ It is not necessary that offences against the usages of the cast be either intentional or of great magnitude. It happened to my knowledge not long ago that some Brahmans who live in my neighbourhood, having been convicted of eating at a public entertainment with a Sudra, disguised as a Brahman, were all ejected from the cast, and did not regain admission into it without undergoing an infinite number of ceremonies both troublesome and expensive.

‘ I witnessed an example of this kind more unpleasant than what I have alluded to. In the cast of the Ideyars, the parents of two families had met and determined on the union of a young man and girl of their number. The usual presents were offered to the young woman, and other ceremonies performed which are equivalent to betrothing among us. After these proceedings, the young man died, before the time appointed for accomplishing the marriage. After his death, the parents of the girl, who was still very young, married her to another. This was against the rules of the cast, and no one would afterwards form any connection with them. Long after this happened, I have seen some of the individuals, advanced in age, who remained in a solitary state for this reason alone.

‘ Another incident of this kind occurs to me, which was rather of a more serious complexion than the preceding. Eleven Brahmans, in travelling, having passed through a country desolated by war, arrived at length, exhausted by hunger and fatigue, at a village, which, contrary to their expectation, they found deserted. They had brought with them a small portion of rice, but they could find nothing to boil it in, but the vessels that were in the house of the washer-man of the village. To Brahmans, even to touch them would have been a defilement almost impossible to efface. But being pressed with hunger they bound one another to secrecy by an oath, and then boiled their rice in one of the pots, which they had previously washed a hundred times. One of them

alone abstained from the repast, and as soon as they reached their home, he accused the other ten before the chief Brahmans of the town. The rumour quickly spread. An assembly is held. The delinquents are summoned, and compelled to appear. They had been already apprized of the difficulty in which they were likely to be involved; and when called upon to answer the charge, they unanimously protested, as they had previously concerted, that it was the accuser only that was guilty of the fault which he had laid to their charge. Which side was to be believed? Was the testimony of one man to be taken against that of ten? The result was, that the ten Brahmans were declared innocent, and the accuser, being found guilty, was expelled with ignominy from the tribe by the chiefs, who though they could scarcely doubt of his innocence, yet could not help being offended with the disclosure he made.'

When Cantacuzene was condemned to undergo the fiery ordeal at Constantinople, at the time the preparations for the ceremony were completed, and he was directed by the Patriarch to lay hold of the red hot bar of iron, he dexterously avoided the inevitable consequences by requesting the patriarch would himself deliver to him the bar; alleging that as a man devoid of sin, the efficacy of the purification would be more perfect, if he received it from his hands. Such a request could not fail to stagger the unfortunate Pontiff, who was fain to close the ceremony by declaring, that the apology of the general was sufficient to satisfy the church. Truth is a principle little regarded by the Hindoo, and however tenacious they may be of every aberration from the rules of the cast, they do not hesitate to supply the deficiency of evidence, by procuring as many persons as can be brought to swear to the fact. In judicial proceedings, the weight of evidence is regarded by the quantity, and not the quality. Every Rajah, and man of affluence has a person in his establishment who is solely employed to swear on every occasion that may be ne-

cessary, and in their courts the most disgraceful bribery and corruption is carried on; but nothing less than the infliction of the pains and penalties, attached to a breach of the rules of the cast, can expiate the offence; in that instance, except as we have seen in the case of the Brahmans, the tender conscience of the Hindoo, will not suffer him to deviate from the truth, and where moral rectitude is disregarded, superstition steps in to occupy its place. The sacred laws of honour and integrity, which bind society by the confidence they inspire, and call into action all the feelings of the heart, by uniting men in one common bond of social union; the charm which unison of sentiment and polished demeanor throws over European circles, is prohibited to the Hindoo from religious punctilio; the slightest intercourse with one of a different cast, at the social board, subjects him to the most severe punishment, hence arises their attachment to their own customs, not from love but fear, and their hatred and contempt of all nations who are not restricted like themselves to particular forms, and especially for their employment of Pariahs for their servants. Nevertheless, like the pliant sapling, the gale of interest will bend their otherwise stubborn adherence to custom, for as our author concludes, ‘Their principles, however, do not hinder them, to act with the lowest submission when their interest requires it.’

Exclusion from the cast does not imply perpetuity, for, in many instances, the individual may be reinstated. This, however, is frequently attended with great sacrifice of property and bodily suffering. ‘When the exclusion has proceeded from his relations, the culprit, after gaining the principal members, prostrates himself in a humble posture before his kindred assembled on the occasion. He then submits to the severe rebukes which they seldom fail to administer, or to the blows and other corporal chastisement to which he is sometimes exposed, or discharges the fine to which he may be condemned; and, after shedding tears of contrition, and

making solemn promises to efface, by his future good conduct, the infamous stain of his expulsion from the cast, he makes the *Sashtangam*, or prostration of the eight members, before the assembly. This being completed, he is declared fit to be reinstated in his tribe.

'The *Sashtangam*, signifies literally, *with the eight members of the body*; because, when it is performed, the feet, the knees, the belly, the stomach, the head, and the arms must touch the ground. This is the greatest mark of reverence that can be given. It is used no where but in the presence of those to whom an absolute and unlimited obedience is due. This reverence is made only before the highest personages, such as kings, gurus, and others of lofty rank. A child occasionally performs it before its father; and it is common to see it practised by various casts of Hindoos in presence of the Brahmans.'

'When a man is expelled from his cast for reasons of great moment, they sometimes slightly burn his tongue with a piece of gold made hot. They likewise apply to different parts of the body iron stamps, heated to redness, which impress inde- lible marks upon the skin. In other parts they compel the culprit to walk on burning embers; and, last of all, to complete the purification, he must drink the *Panchakaryam*; a word which literally signifies the *five things*; which are so many substances that proceed from the body of the cow, namely, milk, butter, curd, dung, and urine, all mixed together.'

There is nothing more ridiculous, nor more disgusting in the superstitions of these people, than their veneration for this animal. The worship offered to an ox by the Egyptians, appears quite moderate in absurdity, compared with the indecent and filthy use made of the cow by the Hindoos. We abstain from citing the Abbe's declarations on this subject, but any reader desirous of knowing the particulars, may find

them in page (60) set forth with much less delicacy than minuteness.

' The ceremony of the Panchakaryam being closed, the person who had been expelled must give a grand entertainment. If he be a Brahman he gives it to the Brahmans, who flock to it from all parts; or if he belong to another cast, those that belong to it are his guests. This finishes the whole ceremony, and he is then restored to all his privileges.

' There are certain offences, however, so heinous in the eyes of the Hindoos as leave no hope of restoration. Such as a Brahman who had publicly married a woman of the detested tribe of the Pariah. If the woman were of any tribe less base, it is possible that, after repudiating her, and disclaiming all his children by her, many acts of purification and a large expense might at length procure his restoration. But very different would be the case of one who should be so abandoned as to eat of the flesh of a cow, supposing the idea of such enormous wickedness to enter into the heart of a Brahman or any other Hindoo of respectable cast. If such a portentous crime were by any possibility committed, even by compulsion, the abhorred perpetrator would be beyond all hope of redemption.

' When the last Musulman prince reigned in Mysore, and formed the ambitious desire of extending his religion over all the peninsula of India, he seized a great number of Brahmans and had them circumcised. Afterwards he made them eat cow's flesh, in token of renouncing their cast and their customs. After the war which liberated that people from the yoke of the tyrant, I know that not a few of those who had been forced to become Musulmen, made every effort, by offering large sums of money to be re-admitted into their cast, which they had not abandoned but through force. Assemblies were held in different parts for examining into this business, and the heads of the cast out of which they were formed decided unanimously that, after many purifications,

those who petitioned for re-admission might be cleansed from the complicated pollution contracted in their communication with the Moors. But when it was ascertained that those who were circumcised had been also under the necessity of eating cows' flesh, it was decided with one voice, in all their assemblies, that a pollution of that nature and such a prominent crime could by no means admit of forgiveness; that it could not be obliterated by presents, nor by fine, nor by the Panchakaryam. This decision was not confined to the casts of the Brahmans; for I know well that many Sudras in the same situation had no better success, and were all obliged to continue Musulmans.'

'But whatever the cast may be from which one has been expelled, much cost and many ceremonies are required to reinstate him. Even when he has regained his place, he never overcomes the scandal, the blot continually remains; and in any altercation he may fall into, his former misfortune is sure to be commemorated.'

From the selections we have made, a judgment may be formed of the general tenor of the work; as it advances the interest is considerably increased. In a future number we propose to give further extracts, which we hope will contribute to the amusement if not to the instruction of our readers.

P.

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**ART. II.—*Sketches of an Excursion to Dublin.***

[Continued.]

*Dublin, April 25.*

AMONG the various objects which in every large city, claim the attention of a stranger, not the least prominent is the theatre. He may often find there much to illustrate the character of a people; and will obtain a closer insight into their manners and habits by a single visit, than he could by a laboured deduction from the observations of repeated daily walks. To one, however, who is as little fond

of dramatic representations as myself, a single evening at the play, will in most cases prove sufficiently irksome to prevent a desire of the speedy recurrence of another so employed; and yet with an ordinary degree of attention, he will be able to bring away enough of recollected incident to compensate his own personal inconvenience, as well as to afford data by which to determine

The very age and body of the time,  
Its form and pressure.—

I am far from objecting to theatric representations in themselves. They are often harmless, and sometimes useful. The drama is confessedly an important engine; and though it has been frequently prostituted to corrupt purposes, it has exerted, and is capable still of exerting a powerful and happy agency upon the character and manners of society; in influencing public sentiments, deepening the feeling of patriotism, and even in enlivening the moral sense, by embodying examples of history, and lashing popular follies. This is not the place, however, to discuss the merits or abuses of the stage, and I perceive that I am proceeding too far. I will only therefore add, that no one, I conceive, can witness the performance of the better plays of the great English dramatists, by the more distinguished actors of the British stage, but with real benefit, as well as heartfelt interest; and for myself I am free to say, that I have again and again beheld the various and delicate, but impassioned personations of Miss O'Neil; have listened to the classic, dignified, and lofty rehearsals of John Kemble, and have viewed the thrilling action, combined with the deep-toned pathos of Kean; with a satisfaction as I conceived, both rational and solid.

Last evening I went to the theatre Royal in this city; expecting little, and was therefore not much disappointed. Dublin is too near to London, the vortex of superior talent,

particularly in the scenick line, to retain long, any celebrated dramatic performer. The great play houses of Covent Garden and Drury Lane, are marts where theoretic genius is in high demand; and accordingly, like Aaron's rod, they swallow up the supporters of each minor establishment, as soon as their pretensions and merits have recommended them to popular acceptance. In the metropolis of the empire, these buskin heroes are rewarded with better rations as well as pay: and while their vanity is also gratified by playing before the crowded audiences of Westminster, they have an opportunity, in the intervals of their campaigns, to visit the provincial boards, among which are comprehended the theatres in the capitals of the two sister kingdoms. The citizens of Dublin complain, and with seeming reason, that though their stage has produced not a few great actors, they have uniformly witnessed the speedy operation of the causes suggested; and instead of deriving any advantage from their fame, have found that they have only been brought forward to be speedily decoyed and impressed into the London service. But this grievance, if it may be so termed, acts with redoubled pressure upon the country establishments. At Belfast, the theatre was pointed out to me where Miss O'Neil commenced her brilliant career, and it was remarked, that whenever any new performer of more than common talent appears there, the individual is immediately bought up by the managers of the *Dublin* boards. How much farther these complaints might be found to extend, by those who would search the records of still humbler establishments, it is difficult to say: certain it is, that madame Catalini, the heroine of the British opera, has not been contented with the success which she has acquired even in London; but has repaired to the cities of the continent, to display her astonishing vocal powers, and gain fresh celebrity, before the delighted auditories of Paris, Berlin, and Vienna.

The theatre of Dublin is large, commodious and elegant; in each of these qualities greatly superior to that in Edinburgh. The play was ‘Wild Oats,’ a comedy of little interest. Jones, of the Covent Garden train, played Rover very well. Mrs. Hodson, in lady Mary Amaranth, performed tolerably; nothing better. The entertainment was Blue Beard; a clumsy, stupid pantomime. It brought to mind, however, a humorous incident which is reported to have occurred during the performance of this very piece, at a time when the Pitt administration was thought to be peculiarly unfriendly to the Irish. One of the duets was singing which terminates with the words, ‘pit a pat.’ When finished, some one from the gallery briskly cried out,—‘arrah, there, you’re right, my honey: down with *Pitt*, and up with *Pat*.’

Judging from what was witnessed last evening, the theatre in Dublin is not well attended, or at least at this season. The house was very thin; and such company as occupied seats in the boxes came in at a late hour. A good band played in the orchestra. The tunes of ‘God save the king,’ and ‘St. Patrick’s day in the morning,’ were introduced between the play and afterpiece, during which every person in the house stood, and the men remained uncovered. They are played regularly each night, and always form the interlude. In the theatres of England and Scotland, ‘God save the king,’ commences the performance.

One of our friends, a member of the Dublin Society of Arts, gave us, a day or two ago, tickets of admission to the Botanic garden, which belongs to that Institution, and this morning we availed ourselves of them to visit it. It is distant from the city about two miles—on our walk there we crossed the Royal canal, and stopped to examine the locks: the construction of which is precisely similar to those in the Middlesex canal in Massachusetts. A boat was passing through them at the time.

The Botanic garden contains between 16 and 17 Irish acres. It is laid out with care and taste; but the plants in the open air are not sufficiently old or large, to shade and diversify enough its walks and enclosures. In the centre of the garden there is a pond, and near it an artificial rocky eminence. There are eight green houses, which are spacious and convenient, and contain 5000 plants. Among them is the largest Norfolk Island pine in the united kingdom: a tree which is remarkable for attaining the greatest size of any other known species. This, however, has not yet exceeded twenty feet. The tree has been introduced into Europe only within a few years. The varieties or kinds of geraniums in these conservatories are about 60. The plants, I noticed, were not placed *over* the flues, as they generally are in American green houses, and as I have remarked in some of the English. The gardener who conducted us round, said that he knew the latter method to be bad; as it exposed the roots of the plants to be scorched or dried: and many, he added, were destroyed, through ignorance of the pernicious tendency of the custom.

There was some company in the garden during our visit. On pleasant days, it is usual for many friends of the proprietors to repair to it from the city. Their names are all registered in an album.

Returning to town, we again called on sir Charles Gieseke, at the Dublin society house, and were showed the Elgin marble casts. Three sets only were permitted to be taken from these marbles; one of which the society purchased for £150 sterling. The casts, sir Charles assured us, are wonderfully accurate, and they certainly have that appearance. They show nevertheless, that the originals have been sadly injured and mutilated. The basso relievos are best preserved. Besides the casts of lord Elgin's marbles, we remarked two others, beautifully executed, of the Apollo Belvidere: the proportions and symmetry of which, and the lightness

and gracefulness of the drapery, could not be sufficiently admired. These copies prove to demonstration, the intimate acquaintance which the ancients had, with the anatomy of the human body. Sir Charles was very courteous and communicative; and pointed our attention to such objects in the museum, as had escaped observation yesterday.

We dined with a large and brilliant party at sir Richard Musgrave's. The baronet had requested us to come to his house an hour earlier than that appointed for dinner, in order to show us some select paintings, engravings, and maps which we had not previously seen. We accordingly went. He was expecting us, and immediately on our entering the drawing room, a table was spread with a choice collection of these valuables. Among them was a ponderous double-folio volume, containing some excellent engravings of Italian scenes, most of which sir Richard has personally visited, and accordingly recognized the copies with peculiar interest. He has a remarkably active and retentive memory; and related a variety of anecdotes illustrative of his observations with great point and humour.

Among the guests at the table, were admiral sir James F——, and several other gallant naval and military officers. Much was said in commendation of the American prowess upon the ocean; and the remarks which were made concerning our triumphs, evinced a liberality of feeling, and a candour of opinion, combined with an accuracy of intelligence, which I honestly confess I did not altogether expect. Captain H—— particularly, an officer of great merit, and who has signalized himself in more than one naval conflict, though filled with a just pride for the successes of the British fleets, did not hesitate to ascribe to our infant navy, a share of glory as high at least as is ordinarily assigned it even in America. He observed to me, that at the commencement of the last war between Great Britain and the United States, he believed most firmly, that in every coming

action in which an English vessel should be engaged with an American, unless the force should far preponderate in favour of the latter, the former would prove victorious. His astonishment at the result of the first few trials was great, he readily confessed. Nor had he been able to devest himself of it; for although in point of physical force, and weight of metal, the balance was in some instances decidedly on the side of the U. States ships; yet the English were supposed to have attained such skill and habitude in their long and arduous struggle for the sovereignty of the seas, as seemingly to make sufficient amends for any deficiency in the other respect. Much credit was also given to our armies, particularly for the successes which they gained in the last campaign. It was observed, that the English had uniformly found the Americans apt pupils, at least, in the science of war; and by far too much so, there was reason to apprehend, for their future glory, and the uninterrupted continuance of their prosperity. A toast which sir Richard proposed, and which was promptly drank by the company, gave me great pleasure; it was, 'Perpetuity to the friendly relations at present subsisting, between Great Britain and the United States.'

*Saturday, April 26.* The morning was occupied by a visit to the four courts, a magnificent building so called, situated on a broad quay to the south of the Liffey. It contains the halls of justice, and considering its cost and stateliness, may be safely pronounced a structure well worthy of the genius to which it is dedicated. To detail its proportions, arrangements, and ornaments, would be at best a useless employment. Others have attempted it already, and theirs be the credit, so far as they have succeeded. A description of any large public building, is in most cases very unsatisfactory. Even if the visiter is happy, as he may think, in his attempted communication, it is a probable chance that his reader may be utterly unable to follow him; and what may be per-

spicuity and distinctness to him, may be a mass of confusion to the other. The truth is, that the latter cannot place himself in any of those points of view, which the former is throughout supposing him to occupy: there is nothing palpable or definite on which he may therefore fix; and a simple statement of the cost of a building, and of its general effect upon the eye, is in most cases, it is conceived, much more satisfactory, than an elaborate description of its respective parts, although to each there should be annexed any one of that choice cluster of high sounding epithets—Fine, striking, stately, noble, grand, elegant, splendid, magnificent or superb. I merely therefore add, that this edifice of the four courts is justly regarded a chef-d'oeuvre; it was erected thirty years ago, at an expense of more than ninety thousand pounds sterling; and was viewed by us this morning, as by multitudes before us, with mingled feelings of admiration and delight.

We looked into the courts of chancery, exchequer, and king's bench, and heard some speaking, but none of it was remarkable. The Irish bar sustains an high character for acuteness, talent and erudition; and they who judge of it from the gaudy verbiage and sickening rhapsodies of Phillips, know little of its dignity and excellence. Within the last forty years, it has produced not a few profound jurists, and at present, can point to several, who, for depth of learning, and skill in argument, would challenge no second place in Westminster hall. The name of PONSONBY is enough to prove what it has been; and that of BUSHE, to attest what it is. The former of these, after eminently distinguishing himself as an advocate, and filling with great eclat the office of lord chancellor of Ireland, has accepted a seat in the house of commons, and is among the conspicuous leaders of parliamentary debate. Though chief in the opposition, it is his singular fortune to enjoy the confidence of all parties; and there is no one whose opinions are uniformly listened to by

ministers themselves, with higher attention and respect than are those of Mr. P.\*

Mr. Bushe, who for a number of years has held the office of solicitor general for this kingdom, is now considered at the head of the Irish bar. In the solid qualifications of an advocate, indeed, Mr. Plunket is thought by many to equal him; but as a speaker, wants much of his eloquence. Mr. Bushe is reputed to be always happy in the statement of his argument; and to appeal with wonderful effect, as well to the passions as to the reason of his hearers. A speech which he made in chancery some weeks ago, is one of many which we find still fresh in the applauses of every one. What is worthy of remark, though this gentleman has passed the meridian of his days, he is regarded as still rising to the zenith of his reputation, and as giving promise to continue for a lengthened period, 'lord of the ascendant.' Among the younger barristers, Worth is very promising, and has already obtained an high character. Curran retired some years since, and is now† at a watering place in England. It is lamentable to hear confirmed, what popular report has too strongly asserted to be discredited, that this man, whose talents have certainly shed lustre upon the Irish Bar, is at present abandoned to habits of gross dissipation. He is described as a profligate in morals, and is contemned, and shunned by his former reputable acquaintances, and indeed by all the better

\* Three months after the date of the above, the writer was present in the gallery of the British house of commons, during a debate in which Mr. Ponsonby took a very active part. It was protracted till about 2 o'clock in the morning, and as it did not possess much general interest, most of the members had retired, not more than fifteen or twenty being left on either side. Mr. P. had spoken several times; but on rising once more to address the house, he was seized with an apoplexy and fell. He was removed into the lobby behind the speaker's chair; and after medical aid had been rendered, and some signs of returning consciousness appeared, he was with difficulty conveyed home. He survived but three or four days, and died amidst the heartfelt regrets of the whole nation.

† 1817.

part of society. Phillips, his *humble* admirer, holds quite a subordinate rank as a lawyer, and has a limited practice. It is common here to speak very lightly of him; although candid persons pronounce him clever and capable, notwithstanding his affectation and rant. Counsellor P— is one of that class of lawyers, found at the bar of every country, who gladly seize upon popular causes, (such as all criminal trials,) for the want of better employment, and the sake, it may be, of making a display. His taste too, leads him occasionally to declaim to the city or county populace; and empty as are his harangues, it is not surprising that they should avail, with those who mistake noise for eloquence; or that the mobs of Dublin should be willing to be entertained with the same cameleon food which has so often exhilarated the ‘cits of London, and the boors of Middlesex. They who know not whither he would lead them, resolve to follow him; and those who cannot find his meaning, *hope* he means rebellion.’

While walking in the anti-room of the four courts, a friend pointed out to us the person of this singular man. P— has a tall and light figure, thin visage, dark complexion and hair, and a sharp, black eye. His manner is distinguished by an air of *extreme* superciliousness.

As we were bearers of letters to the solicitor general, it gave us much concern on our arrival here, to learn that he was absent from home on a circuit. He returned to town, however, a day or two ago, and immediately called with a most obliging tender of his services, to conduct us in the intervals of his official duties, to any objects of interest in this city, which might hitherto have been overlooked, independently of such as are more directly in the way of his profession. During a call which he repeated to day, we were struck with the variety and elegance of his conversation, and courtliness of his address, united as they are, with a frankness and suavity of manners, the most conciliatory and en-

gaging. The solicitor general was one of the members of the Irish parliament; and his cool, and powerful oratory, eminently fitted him for that season of stormy discussion, during which his senatorial talents were exercised. He has occasionally also communicated with the public through the medium of different journals, and his writings are ever marked with an easy elegance of style, and a vein of chastened, but pungent humour.

In the course of the day, captains M———, and H——— of the Royal navy called, and proposed a walk to the castle, to show us more particularly its buildings, and especially the chapel, a beautiful specimen of light Gothic, said to be the finest in the country; some carvings and gildings in the latter, are rich beyond expression, and the windows over the altar piece are painted with great taste. The throne of the lord lieutenant, which is on the left of the pulpit, is sumptuously decorated. It is erected in the gallery, and is elevated above the other seats on the same side. A canopy of crimson cloth, embroidered with gold, overhangs it. The arms of various noble families, entirely, I believe, of those who have enjoyed the vice-regal office, with their names, are affixed to the front panels of the gallery. The effect is better than might be supposed.

Having last come from a country which has produced a number of highly ingenious female writers, whose distinguished endowments of mind, and various intellectual exertions, have produced the happiest influence upon the manners of its celebrated metropolis, it was natural to inquire how far the spirit of emulation, combined with the examples of Mrs. Sheridan, Mrs. Tighe, and Miss Edgeworth might have introduced into this city a similar passion for letters, and by giving it currency, have exalted, as well as refined the character of its society. Ireland, within the last fifty years, has produced her full proportion of literary women; and even the voluptuous lady Morgan, notwithstanding her

extravagant fancy, licentious taste, and vitiated sensibility, is an evidence of the genial virtue of a clime, which could impart a mind of such glowing ardours, and an imagination of such vigorous and fertile invention. It was our fortune to come addressed to a lady in this city, distinguished for mental accomplishments, and the refinements of lettered taste. Her house is frequented by the learned and polite; and there the stranger may often meet with a coterie of literary fashionables, assembled for the purpose of easy and improving intercourse, enlivened by the elegances of a courteous hospitality. A select party of the friends of this lady, we had the pleasure of meeting at her dining-table to day; among whom, were several other very pleasing ladies, and two or three of the university fellows. Conversation was as it should be, discursive and unaffected, but polished and instructive. The magic of its charms seemed to accelerate the passing minutes; and the evening, in the drawing-room, was insensibly protracted to a late hour. In the latter, I remarked what I have elsewhere seen in this city, a table spread with the recent publications; several beautiful editions of standard English works; together with paintings, prints, and maps, remarkable for correctness and finish. This rational appendage of a drawing-room, is almost universal in the better houses of Edinburgh, and so far as it is met with in Dublin, is a badge of honourable fraternity between the citizens of the two capitals. The inference which it authorizes in regard to the state of society here, is highly favourable. From the hasty observations, however, which I have yet been able to make of this city as compared with Edinburgh, the opinion has been confirmed, that the latter decidedly surpasses it in the business and parade of letters. They are more a *trade* there, and from the absence of extrinsic objects, are rendered important articles of exchange and traffic. In Dublin, on the other hand, owing to its maritime situation, and other inducements to moneyed gains, these

commodities of mind are less sought after and prized. The inhabitants are naturally more employed in pursuits directly subservient to the maintenance of life; whilst those of the Scottish capital, being in most cases possessed of an easy mediocrity of fortune, and freed from that restless desire to augment it inseparable from daily witnessing the busy stir of mercantile engagement, are more inclined to contemplative habits, and resort to books, and occupations purely mental, both for the pleasure and benefits of the exercise. Hence that character for intellectual superiority, which Edinburgh has obtained; a character which entitles it to the appellation of the *Stoa* or Porch, not only of Great Britain, but of Europe. A lady, there, feels it to be no *disparagement* to be familiar with any liberal study. Philosophy is no sealed book to her, and she may range through each department of abstruse and exact science, fearless of the charges of affectation or pedantry. Such a result, marks a radical and happy change in the condition of civil society; a change, too, which is beginning widely to operate. The female character is obtaining a degree of respect, which it has never before properly enjoyed; whatever may be thought of its ascendancy in the dissolute courts of Charles II, and Louis XV. Happily, in the republic of letters, the avenues of preferment are open to all. No salic law there prevails; and the fair candidate for literary eminence, by a vigorous application of the energies of an accomplished mind, may successfully challenge the first honours in its gift.

*Sunday, April 27.* We called this morning by invitation on major Sirr, and were gratified with viewing his collection of paintings. This gentleman has about an hundred in the whole; the best of which, are contained in a single apartment of considerable size, constructed for the purpose, and well lighted from above. The paintings possess great merit; much more than we expected to find in any private collection in Dublin. They are the works of many eminent artists, par-

ticularly of the Flemish and Italian schools: major Sirr is chairman of the committee of Fine Arts, to the Dublin society; and at the same time, holds an office which seems incompatible with the pursuits of taste,—that of chief director of the city police. It is owing to the indefatigable exertions of this patriotic individual, that the turbulent populace of Dublin are kept in a state of tranquillity, which would reflect credit upon the most peaceable and well disposed people.

Major Sirr was actively and effectively engaged in behalf of government, in the great rebellion of 1798; at the head of which, was lord Edward Fitzgerald, son of the duke of Leinster. This gentleman gained intelligence of a daring conspiracy being in agitation, just as it was on the point of exploding; and understanding one night that the insurgent nobleman was to lodge in a certain house in the city, he entered it with a small armed force, and succeeded, after a short struggle, in seizing him.\* This achievement contributed in no inconsiderable degree, to an effectual and speedier termination of the evils which were then impending over Ireland: for on the seizure of their chief, and the disclosure of the treasonable plans on foot, the measures of the insurgent party were precipitated; and contending as they were obliged to do, without any leading or decisive character for their head, they were reduced, after a short though sanguinary contest, to their allegiance by the strong arm of government. This rebellion, it is computed, cost Ireland the

\* It may be remembered, that towards the close of the last session of the British parliament, (ending in July 1819,) a motion was made and carried to reverse the bill of attainder which had passed upon the family of lord Ed. Fitzgerald, in consequence of his treason. It was advocated both by ministers and oppositionists; and evinced not only a conciliatory spirit, but a desire to expunge the recollection of the unhappy events which introduced and followed upon the rebellion. A son of lord Fitzgerald, was an officer in the army of the duke of Wellington: and His Grace, when the motion was under consideration by the lords, bore the most honourable testimony to his merits.

lives of 100,000 of its subjects, of whom, 70,000 were Roman Catholics. Addresses, and other flattering acknowledgments of obligation were presented to major S. for his intrepid conduct in the affair referred to, as also in others which occurred during the rebellion. Several of these we saw, during a call which we had previously made.

At the time of service we repaired to the castle chapel. The house was full at an early hour. The lord and lady lieutenant were present on the throne. They descended without state to the chapel by a private passage leading from that part of the castle which is appropriated to the town residence of the viceroy and family. The celebrated Dr. Magee preached, a divine of great popularity; who is listened to with deep interest, whenever he visits Dublin. Dr. Magee delivered one of the best practical discourses, which I remember ever to have heard; and I wished that it might be my happiness to listen to him more than once. This gentleman, formerly a professor in Trinity college, is now settled on a distant deanery, (that of Cork, I believe.) His work on the 'Atonement,' whatever may be thought of its premises and tenets by dissentient christians, is universally acknowledged to be a production of great ability, and as marking a mind of rare vigour and research.\* The appearance of this excellent divine, is prepossessing and venerable. He seems turned of 65; is erect in his person, though not above the middle size; and has a hale and rather florid complexion. His manner of preaching is simple and unaffected, but energetic and impressive.

The Rev. John Jebb, rector of Abingdon, in the diocese of Cashel, is at present thought to be the most popular cler-

\* The solicitor general subsequently mentioned to the writer of these notices, that in a conversation which he once had with the present archbishop of Canterbury, that primate pronounced Dr. Magee's work on the Atonement, to be the ablest which had been added to the mass of English Theology, within the last half century.

gymn in this part of Ireland. Not long since, he published a volume of sermons which gained him great celebrity here, although they are hardly known on the other side of the channel. They are characterized by that glowing eloquence peculiar to the Irish, a too great fondness for which, indeed, occasionally hurries him into a vehemence of expression, bordering not a little upon the declamatory.

Unitarianism, by which I mean not *latitudinarianism*, seems to be gaining a footing among the clergy around the Carrickfergus. But in general, it meets with very little encouragement in Ireland. In this city, there are two societies; and they are each respectable for numbers. Their pastors are of the Arian denomination, and are esteemed for worth and piety. Jews are numerous every where but in Ireland. They have no synagogue in Dublin, nor in any other part of the country; and possess only a cemetery which is at Ballybough-bridge.

Monday, April 28. The provost of the university, (Rev. Dr. Elrington,) had politely made an appointment to show us this morning, the interior of that noble institution, and requested our company at a *classic* breakfast. After an agreeable *dejeune* which proved something more than a mere ‘feast of reason,’ the gentleman and his son, Mr. E. a junior fellow in Trinity college, drew on their academic robes, and accompanied us to the university buildings. The house of the provost is included within the college precincts, and separated only by a court, from the first quadrangle. It is a massive building, resembling more a palace, than a private dwelling, constructed of free stone, and presenting in front, a range of doric pilasters, supported by an under story of fretted, rustic work. The interior is finely finished, and corresponds to the dignity of its outward appearance. The college buildings are about thirty-five in number: forming two main quadrangles, besides a smaller one. The front towards the college green, (a circular area so called, formed

by the termination of Dame, and other streets,) extends three hundred feet, and is of the Corinthian order. In the theatre, which is erected opposite to the chapel, and appropriated to lectures and exhibitions, we were shown a piece of Irish statuary, which would have done honour to the chisel of Praxiteles. It is a monument commemorative of provost Baldwin, and representing the figure of learning, bending in tears over his recumbent body; the whole sculptured from a single block. The hall of exhibition, is 80 feet long, and about 40 in breadth and height. It is ornamented by some portraits of benefactors, and eminent alumni of the college. The library is large, and the books are arranged in the best manner for display. Their number, including MSS. is between 80 and 90,000. The library is rich in these last, the MSS. of the great archbishop Usher forming a part. Some of them are elegantly adorned with illuminated characters, and other quaint devices of monkish times. I remarked in the collection, a copy in fine preservation, of the old Italic Bible, the version which preceded the vulgate of Jerome, and also, the well known codex Monfortianus. But the provost directed our attention particularly to one which is highly valuable, as well as curious, and which came into the possession of the college, by a singular fortune. An old manuscript, filled, merely as it was thought, with some idle legends or commentaries of a barbarous age, had long been in the library, and had lain neglected amidst a heap of learned rubbish. By a strange accident, however, there was discovered under this writing, another work; the letters of which traversed those of the former, and though nearly obliterated, were, in most places, faintly perceptible on a near view. It proved to be a Greek MS. of the gospel of Matthew, and is evidently of great antiquity. It is written with uncial letters, without points of accent, and other denoting marks of a modern age; and the characters are blended in lines without any distinction of words or sentences. The latter, precisely

resembles in form and size, those of the codex Bezae, which I saw at Cambridge in England, and of the Alexandrine fac similes, which I have repeatedly met with. The librarian, who possesses a singular pains-taking genius, undertook to decypher the MS., and has succeeded very well. He was obliged often to hold the vellum to the light of a window, and sometimes to measure the space left, where a limb of a letter was wanting, in order to determine what to supply. If a whole character was obliterated, or still more, if a word was, the space was left naked; and no attempt was made to fill it with conjectural readings. Much benefit to the cause of sacred criticism was anticipated, from the discovery of this MS. nor has the hope, I believe, been disappointed. I was surprised to find the substratum writing so legible, as a close inspection discovered it. But I can easily conceive of its being overlooked and neglected, if attention had not been called to it by accident. The MS. has been classed, and is denominated XYZ.\* We saw also, in the library, a Latin translation of Petrarch, which was one of the earliest specimens of printing, and proves how little, comparatively, we have improved this art. The ink is good; and the letters, making allowance for a little clumsiness in their appearance, are very neat.

In the museum, several remarkable curiosities were shown. One was an ancient harp; the self-same, it is said, which was possessed by 'Brian the brave,' the renowned chieftain, whose 'glories' Moore has sung, and bade us 'remember.' The provost assured us that it could be traced back, and be identified as his, by a chain of convincing evidence. The frame is fantastically carved, and was formerly enriched with or-

\* The provost subsequently showed the writer a printed fac-simile of this MS. which was very beautiful, as well as accurate; and executed at the expense of the college. He has seen some other copies from the same impression, in different public libraries, one of which is in that of Harvard university, under the title of Codex Rescriptus.

naments of value. These, however, were purloined a long while ago, when the harp was sent with the regalia of the Irish princes to the pope at Rome; at least, so says the legend. *Credat Iudeus.* The museum possesses also, many antique utensils, and pieces of armour, which have been found at different times, in various parts of the country, under bogs, fens, and mosses. But our attention was particularly called to two swords, of singular make and temper. The metal is mixed, and proved to be the same composition with that of the Carthaginian swords, which have been dug up from the plains of Cannae. The implements themselves, are precisely similar in shape: and swords of this kind, are known to have been made and used only by Carthaginians. These weapons, antiquarians have seized upon to confirm an opinion, that a connexion and friendly intercourse were maintained between Ireland and Carthage, during the prosperity of that republic.

The anatomical museum contains a large number of preparations, illustrative of the physiology of the human frame. Many of them are horribly natural. In the collection, there are several full length wax figures of females, exhibiting their distinctive anatomy, and representing them in every stage of gestation. Among other *mirabilia*, we beheld the skeleton of a man who died of ossification. This is said to have been occasioned by his habits of life. He was addicted to inebriety, and being poor, was sometimes obliged to pass his nights upon the bare ground. This produced various arthritic obstructions, which terminated in the manner mentioned. The skeleton of the famous ‘Irish giant’ was another object. His height was eight feet and an half: and the present stature of his skeleton, is wonderfully tall; although, of course, materially reduced from the size of the living body. Animal calculi, both stones and gravel, were also seen; some of a comparatively enormous size. Two or three of the former, measured seven or eight inches in circumference.

The university kitchen, with the whole culinary apparatus, is well deserving attention. Cooking is performed entirely by the agency of steam, the spits are turned by its operation, and the meat and vegetables are boiled, or rather *vapoured* in it. From the place of the steam engine, flues are carried under the floors of the college chapel, and grated openings made at proper intervals through the paved aisles; by which means, the room above is easily and effectually warmed. Adjoining to the university, are extensive parks and gardens, laid out in walks, for the exercise and recreation of the officers and students.

The buildings appropriated to residents, resemble Nassau hall at Princeton, and the front view of the Union colleges at Schenectady. The rooms are constructed on a similar principle with those of Holworthy hall, at Cambridge, Massachusetts; at least, those which we saw, and they seemed to be a specimen of all. The whole number of students in Trinity college, is between 1000, and 1100: of these, notwithstanding the great number of college buildings, not much more than 300 can be lodged within the walls. The others occupy apartments where they think best, in different parts of the city. There is a service of prayer in the chapel, three times a day. The students cannot all be accommodated in it at once, but they observe some order, by which they are each present during one of the seasons. At a certain hour each night, nine, I believe, the college gates are closed, and the students are obliged, under penalty of a fine, to report themselves before 12 o'clock to the youngest fellow, who is called dean. To prevent their entering or escaping from the rooms at unseasonable hours, the lower windows are secured by iron bars, in the same way as prisons or bridewells.

The funds of the college are invested in real estate, chiefly lands, which yield annually, about 16 or £17000 sterling. Three large additional buildings of free stone, for the occupancy of the students, have lately been erected; which cost

£35000; a disbursement which has considerably embarrassed the college, and suspended two or three other projected works.

Having inspected every thing of interest connected with the university, we took leave of our very obliging conductors about 12 o'clock, and returned to the commercial buildings. The remainder of the morning was occupied with engagements on \* \* \* \*'s account, who leaves Dublin this evening, in the packet for Holyhead. This valued friend has continued with me longer than I had reason to hope on leaving Edinburgh; but the pleasure which I have had in the lengthened intercourse, only adds to the regret which I experience in the present separation. The hours which I have passed in his society, have left with me many recollections which can never be obliterated, and which will ever be dear to feeling.

Navis, quae tibi creditum  
Debes *Amicum*, finibus *Anglicis*  
Reddas incolumem, precor  
Et serves animae dimidium meae.

[To be Continued.]

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**ART. III.—I.** *A Defence of Hindu Theism, in Reply to the Attack of an Advocate for Idolatry, at Madras. By Ram Mohun Roy. Calcutta, 1817. Octavo. 49 pages.*

**II.** *A Second Defence of the Monotheistical System of the Veds, in Reply to an Apology for the Present State of Hindu Worship. By Ram Mohun Roy. Calcutta, 1817. Octavo. 58 pages.*

WE are called on, in a review of these pamphlets, to visit a distant scene, to which the attention of literary men has been but seldom called, and whose aspect seems, at first view, rather uninviting. What is it to me (the American reader may inquire) that Hindu Brahmins differ as to the ar-

ticles of their national faith, and how am I to determine a contest, maintained by those who are much better skilled in their subject than I can possibly be? Notwithstanding these objections, we apprehend that an investigation of the Hindu religion, will not be wholly uninteresting, even to those whose practice is not to be affected by a discussion of its principles.

Whatever may have been the evils attendant on the British rule in India, it has at least not been unfavourable to the cause of science. The name of sir William Jones is familiar to most of our readers, and many of them will recollect that it is associated with a disclosure to the European world, of much of the science and literature of the east. To others, whom the British government has protected, in their researches, we are also indebted for the result of inquiries which have given a general acquaintance with the religion of Hindostan. We are, therefore, not entirely without guides in entering on a consideration of the principles of the Hindu faith.

The knowledge of the principles of true religion which existed in the family of Noah appears to have been soon lost among his descendants. We find Rachael stealing her father's gods, the magicians of Egypt practising enchantments, and idolatry prevailing among the inhabitants of Canaan. At a subsequent period the Grecian mythology adorned many a poet's song. Idolatry prior to the Christian era, appears generally to have prevailed, except among the Jews. But it seems likely that whenever a nation became enlightened by sciences and the arts, some men would be found who were disposed to separate themselves from the practices of the vulgar, in some degree, and to speculate concerning the divine nature. We do not suppose that human reason is able, of itself, to form suitable conceptions of the Deity, though it may, doubtless obtain some faint glimmerings of his nature and attributes. Hence in the Pagan

theology, some slight traces of truth are found mingled with the mass of error of which it is principally composed.

Polytheism appears to have been a characteristic feature of most of the ancient false systems of religion. But it is not unlikely that some of the philosophers might occasionally conceive certain ideas as to the unity of the Deity. We are, therefore, not surprised to find this truth sometimes asserted on the pages of the Vedas. The commendable zeal of the author of the pamphlets before us, has led him to fix on it, as a mean of reclaiming his countrymen from their idolatry. We heartily wish him success in his labours.

It is impossible for any one, who examines the Hindu scriptures to be blind to the fact that their writer or writers had but very inadequate conceptions of the Deity, for they consist, in part, of hymns addressed to different divinities. We have expressed our sentiments concerning them generally, and refer our readers for a further knowledge of their contents, to our extracts from the pamphlets of Ram Mohun Roy.

The first of the pamphlets before us contains a controversy between Ram Mohun Roy, a Hindu Brahmin, and Sankara Sastri, we presume also of that cast, and head English master in the college of fort St. George. Sastri appears as the advocate of idolatry. We extract the following specimen of his argument.

'The attributes, in the preceding extract, are affirmed, by the Vedas to be the creating, protecting, destroying, and the like powers, or incarnations of the Supreme Being. Their worship, under various representations, by means of consecrated objects, is prescribed, by the scripture, to the human race, by way of mental exercise; who owing to the wavering nature of their minds, cannot, without assistance, fix their thoughts on the incomprehensible and Almighty Being. Though the representations of the attributes are allegorical, yet the pervading nature of the Supreme Being, in the attributes, in their representations, and in the objects dedicated to them,

is not allegorical, and I regard the same as an ether diffused throughout ten thousand objects. If this reasoning be admitted, why cannot the prayer offered to the All-pervading Spirit, in the dedicated object, be considered as prayer to the universal and Almighty God? If one part of the ocean be adored, the whole ocean is adored.'

It becomes us, as christians to regard with pity, the melancholy state of these poor Hindus. Alas! how weak is human reason, which can support so plausibly, a doctrine so unworthy to be practised by an immortal soul. Who, on reading the above extract does not wish that no obstacles might ever be interposed by the ruling powers in India, to the labours of those men who are willing to instruct its inhabitants in that which is, emphatically, the truth. We add another extract from Sastri's plea for idolatry.

'If the worship of the attributes be rejected, what means can be substituted to inculcate the truth, and to enlighten the understanding of an indolent man, who, on being told that God is all-pervading, and invisible, thinks him to be like the air, or the sky; or hearing that, by a figure of speech, he is called the splendor of splendor, believes that he is of a luminous nature? if these helps be denied him, will he not, at last, become ignorant of the true faith, or be induced to follow atheistical doctrine, rather than to trouble his head to attain the difficult knowledge of the divine nature?'

The highest argument which we can oppose to the preceding extract is the divine command against the practice of idolatry. But, we apprehend that this is not one of those subjects to the discussion of which reason is unequal, and in regard to which it becomes her to bow in meek submission to the authority of religion. May not the vulgar, by the contemplation and adoration of idols, be induced to consider that which they worship, not as an image of God, but as God himself. Should this be the case, the idol, instead of being a help to the worshipper, is, indeed, a great obsta-

cle to him in his approaches to the divinity. But we proceed with our extracts from Sastri's argument.

' I have, lastly, to observe, that, according to the christian doctrine of the trinity, or the three persons in the god-head, though one and united, yet are personally, or occasionally distinguished, and prayers offered to the god-head, are concluded by the words, "through Jesus Christ our Saviour." I believe, though I may be mistaken, that the Saviour should be considered a personification of the mercy and kindness of God, (I mean actual, not allegorical personification: pure allegory, I leave to Ram Mohun Roy)—if this be so, is not mercy an attribute of God? Is not the prayer offered to him, through his attribute, of the same nature as the worship of the Hindus? Do not the votaries of the christian religion, like the Hindus, acknowledge him to be essentially united to the godhead, though occasionally separate, and do they not believe that they are certain of obtaining salvation, in this faith?"

It becomes us, in touching on so mysterious a doctrine as that of the sacred Trinity, to be extremely careful of what we assert. Many christians, indeed, believe that the god-head is distinguished into three persons. They believe, also, that, in consequence of the unity of the divine nature, the mercy and kindness of God are personified in Jesus Christ. But then they consider that prayers should be offered to him through Jesus Christ, because this is part of the divine scheme, and that such prayers are offered not merely in the name of an attribute of the Deity, but of one who is a constituent part of the divine substance. Nor do they believe that he can ever be separated from the divinity. The concluding paragraph of Sastri's arguments is as follows.

' For these reasons, why cannot the Hindu worship of the attributes, which are affirmed to be essentially united, but occasionally separate from the godhead, be admitted, and why may not this be the means of obtaining *mocsham*, or, salva-

tion? It seems, upon the whole, that technical terms, modes of worship, and external rites, respectively observed, constitute an apparent difference between the religions of the earth, though, in truth, there be none.'

We apprehend that many christians who concur in worshipping the Deity for the display of exalted attributes, would be shocked at the idea of admitting the worship of these attributes under the guise of idols, which appears to be the practice generally prevalent in Hindostan. The reflection of Sastri as to the agreement of religions seems to have arisen from his misapprehension on the subject of the Trinity.

We shall proceed with a few extracts from the answer of Ram Mohun Roy, and add such observations as they may suggest. In reply to Sastri's objections to the terms *discoverer*, and *reformer*, as applied to Ram Mohun Roy, the latter has written as follows.

' In none of my writings, nor in any verbal discussion, have I ever assumed the title of reformer, or discoverer: so far from such an assumption, I have urged in every work that I have hitherto published, that the doctrines of the unity of God are real Hinduism, as that religion was practised, by our ancestors, and as it is well known, even at the present age, to many learned brahmins: I beg leave to repeat a few of the passages, to which I allude.

' In the Introduction to the Abridgment of the Vedanta, I have said, " In order, therefore, to vindicate my own faith, and that of our *forefathers*, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of the sacred books: and prove that my aberration deserves not the opprobrium, which some unreflecting persons have been so ready to throw upon me." In another place, of the same Introduction: " The present is an endeavour to render an Abridgment of the same (the Vedanta) into English, by which I expect to prove, to my European friends,

that the superstitious practices, which deform the Hindu religion, have nothing to do with the pure spirit of its dictates." In the Introduction of the Cenopanishad: "This work will, I trust, by explaining to my countrymen, *the real spirit of the Hindu scriptures, which is but the declaration of the unity of God*, tend, in a great degree, to correct the erroneous conceptions which have prevailed, with regard to the doctrines they inculcate:" And, in the Preface of the Ishopanishad, "*many learned brahmins* are perfectly aware of the absurdity of idol worship, and are *well informed of the nature of the pure mode of divine worship.*" A reconsideration of these passages will, I hope, convince the learned gentleman, that I never advanced any claim to the title, either of a reformer, or of a discoverer of the doctrines of the unity of the godhead. It is not at all impossible, that from a perusal of the translations above alluded to, the editor of the Calcutta Gazette, finding the system of idolatry, into which the Hindus are now completely sunk, quite inconsistent with the real spirit of their scriptures, may have imagined that their contents may have become entirely forgotten, and unknown; and that I was the first to point out the absurdity of idol worship, and to inculcate the propriety of the pure divine worship, ordained by their Vedas, their Smirts, and their Poorans. From this idea, and from finding, in his intercourse with other Hindus, that I was stigmatized, by many, however unjustly, as an *innovator*, he may have been, not unnaturally, misled to apply to me the epithets of discoverer, and reformer.'

In order to enable our readers to judge of the correctness of the sentiments advanced in the extract which we have just made, we shall take the liberty of submitting to them a sketch of the contents of the Vedas, which we have drawn from an essay of considerable length, on the subject of these writings, by H. T. Colebrooke, Esq. in the eighth volume of the Asiatic Researches.

The *Vedas* are the writings on which is mainly founded the theological system of the Hindus. Mr. Colebrooke has conjectured that their antiquity may be traced back as far as the fourteenth century before the Christian era, but he acknowledges that his calculation is not by any means certain. Mr. Pinkerton has advanced the position that they are of modern date, but we know not on what evidence he relies. Sir William Jones was of opinion that they were very ancient writings.

The Hindus suppose the *Vedas* to have been revealed by Brahma, one of their principal divinities, and to have been preserved by tradition until they were committed to writing by a sage, who thence received the appellation of *Vedavyasa*, a compiler of the *Vedas*.

The *Vedas* are four in number, and each is divided into two parts, the former containing hymns for different occasions, and the latter the doctrinal and preceptive part of the Hindu religion, veiled frequently in absurd legends. The hymns are ascribed to many different authors, and are, as we have already mentioned, addressed to various deities. We have already intimated that this offers an insuperable bar to the argument that the *Vedas* teach a consistent system of monotheism. The doctrinal parts do indeed sometime unveil the great truth of the divine unity, but our readers will judge, from the following extract of the unworthy and contradictory manner in which this sublime doctrine is inculcated in these writings.

'The deities are only three, whose places are the earth, the intermediate region, and heaven: (namely) fire, air, and the sun. They are pronounced to be the deities of the mysterious names, severally: and Piajapati, the lord of the creatures, is the (deity) of them, collectively. The syllable O'm intends every deity: it belongs to Paramesht'hi, him, who dwells in the supreme abode; it appertains to (Brahme) the vast one; to (Deva) God; to (Adhij'atme) the superintend-

ing soul. Other deities, belonging to those several regions, are portions of the (three) gods; for they are variously named and described, on account of their different operations; but (in fact) there is only one deity; the great soul (Mahan atma). He is called the sun, for he is the soul of all beings; (and) that is declared, by the sage, "the sun is the soul of (jagat) what moves, and of (tast'hush) that which is fixed." Other deities are portions of him: and that is expressly declared, by the sage; The wise call fire, Indra, Mithra, and Varun'a, &c.'

We cannot wonder at the degraded state in which the human mind has remained, in Hindostan, for so many centuries, when we see the doctrines of their religion involved in so much absurdity.

In another part of the Vedas, a human form is said to have been first created, by the universal soul. From different parts of this body, almost all the various furniture of the universe was produced. These different parts of the creation were gods, who, entering into the human form, became the very parts and faculties, which, as we have been told just before, produced these gods.\*

Nothing existed before the production of mind, say the Vedas, except death, who desirous of acquiring a soul, framed mind.†

They inform us, in another place, that the primeval being, afraid, as it would appear, because he was alone, considered that, as there was no other person or thing, he had no cause for fear.‡

In another part, we are furnished with a legend, the scope of which it is to teach that heaven is the head of the universal soul; the sun, its eye; air, its breath; the ethereal element, its trunk; water its abdomen; and the earth its feet.§

\* Asiatic Researches, Vol. 8. p. 421, 422.

† Ibid. p. 439.      ‡ Ibid. p. 440.      § Ibid. p. 468.

Yet this is the pure and rational religion which Ram Mohun Roy wishes to clear from subsequent abuses, and to restore to its original excellence. Surely he could not find in Christianity, were he to take the trouble to examine its pretensions, any thing, to which, as a philosopher, he is bound to be so hostile, as that religion of the Vedas, around whose standard he wishes his countrymen to rally.

But how does it happen that this religion has become so corrupted. We are informed, by Mr. Coleridge, who has examined the Vedas with much attention, that they either mention, or indicate most of the gods which are at present worshipped in the Indian peninsula.\* It is therefore of but little moment that other sacred writings, whose authority Ram Mohun Roy does not deny, together with the influence of custom, during a long succession of years, have given a new aspect to the national religion. Many subsequent fables, would naturally spring up, with the efflux of time, and be added to the old stock, and it avails but little against idolatry, that its more modern forms should be excepted to, while it remains prescribed in those very books which assert the divine unity. But we return to a survey of the pamphlet of Ram Mohun Roy.

'I cannot admit,' says he, 'that the worship of these attributes, under various representations, by means of consecrated objects, has been prescribed, by the Ved, to *the human race*:' as this kind of worship of consecrated objects is enjoined, by the Sastra, to those only, who are incapable of raising their minds to the notion of an invisible Supreme Being. I have quoted several authorities for this assertion, in my preface to the Ishopanishad, and beg leave to repeat here one or two of them. 'The vulgar look for their God in water, men of more extended knowledge, in celestial bodies: the ignorant in wood, bricks, and stones: but learned men in the universal soul.' Thus corresponding to the nature of different powers, or qualities, numerous figures have

\* *Asiatic Researches*, vol. 8. p. 495.

been invented for the benefit of those who are not possessed of sufficient understanding.'

If we mistake not, Ram Mohun Roy, in the preceding extract, gives up his cause. It appears that the Sastra, or scriptures of the Hindus, have prescribed idolatry to much the largest portion of the human race, to wit, the ignorant. If the authors of these works, intending to establish a permanent religion directed a class of society which would, probably, always be numerous to use idolatry, Ram Mohun Roy cannot, on the authority of the founders of his religion, pretend to disturb the practices of a great majority of his countrymen. If he teaches monotheism to the enlightened, merely, and only wishes to enlarge that class, leaving the rest to idolatry, then the general position that the Vedas prescribe the pure worship of one God, should be qualified, in conformity with those writings, so as to admit that while they teach the divine unity to one class of mankind, they also teach polytheism to another. On the absurdity and inconsistency of such a system it is scarcely necessary to remark.

In his second pamphlet we find Ram Mohun Roy, again giving up the question, as we apprehend, in the same manner, as appears by the subjoined extract.

' In that work,' (to wit, the preface to the Ishopanishad,) ' I admitted that the worship of these deities was directed by the Shastra: but, at the same time, I proved, by their own authority, that this was merely a confession made to the limited faculties of the vulgar, with the view of remedying, in some degree, the misfortune of their being incapable of comprehending and adopting the spiritual worship of the true God. Thus in the aforesaid preface, I remarked; for they (the Poorans, Puntras, &c.) repeatedly declare God to be one, and above the apprehension of the external and internal senses. They indeed expressly declare the divinity of many gods, and the mode of their worship; but they reconcile those contradicting assertions by affirming frequent-

ly that the directions to worship any celestial beings, are only applicable to those who are incapable of elevating their minds to the ideas of an invisible being.'

It is a fact too plainly established by history to admit of any dispute, that all religions except the true one, involve in themselves contradictions and absurdities too glaring for the consent of any rational being. The modern deist, like the ancient Epicurean, considers that the Deity is a being so little concerned with his affairs as to require from him no regard or worship. The wisest of ancient philosophers, never pretend to devise or execute a suitable system of religious worship to the one true God. The Greek and Roman polytheist ascribed to his gods the most degrading vices. Mohomedan paradise consists in sensual pleasure. And Ram Mohun Roy, after having properly argued against Hindu idolatry from the grossly immoral pages of the Poorans and Puntras, and after having cited without contradiction the hyperbolical representation that the former of these books enjoins the worship of 330,000,000 of deities, gravely places both these writings, in our last extract, among the Shasta, or sacred scriptures of his religion, and accounts for their direct inculcation of false doctrines, as we suppose he would do for the vile immoralities which they depict, as a charitable condescension to the character of the mass of mankind. Captiousness, or the desire of novelty may lead men off from the true faith, among us, as the extinction of original light has done the Hindus; but all wanderers, however they may be pleased for a time with their ingenious phantasies, would find reason, were they capable of sufficient consideration, for acquiescing in mysteries which they cannot unravel, rather than submit to the absurdities in which they are always involved.

The Vedas, Ram Mohun Roy, and the brahmin against whose defence of idolatry his second pamphlet is directed, seem to be united in a common confusion on the subject

of the existence of their celestial gods. Ram Mohun Roy quotes the following passage from the Vedant. 'Vyas affirms that it is prescribed also to celestial gods and heavenly beings to attain a knowledge of the Supreme Being, because a desire of absorption is equally possible for them.' And the following from the Vedas: 'From him (the Supreme Being) celestial gods of many descriptions, Siddha, or beings next to celestial gods, mankind, beasts, birds, life, wheat, and barley, all are produced.' In the above passages, the inferior divinities, worshipped by the Hindus, are treated as beings having an actual created existence. But it will be remembered that Ram Mohun Roy, as well as his opponent, in the first pamphlet had considered them merely as personified attributes of the Deity. And he charges this contradiction on the Vedas in the following terms. 'The Ved, having, in the first instance, personified all the attributes and powers of the Deity, and also the celestial bodies and natural elements, does, in conformity to this idea of personification, treat of them, in the subsequent passages, as if they were real beings, ascribing to them birth, animation, senses, and accidents, as well as liability to annihilation.' But he stigmatizes his opponent in the second pamphlet with this inconsistency, in the ensuing passage. In p. 24. l. 10., the learned brahmin states that 'The Vedant, itself, in treating of the several deities, declares them to be possessed of forms, and their actions and enjoyments are all dependant on their corporeal nature.' But (p. 21. l. 19.) he says; 'Because the male and female deities, whose being I contend for, are nothing more than accidents existing in the Supreme Being.'

He thus at one time considers these deities as possessed of a corporeal nature, and, at another, declares them to be mere accidents in God; which are quite inconsistent with the attribute of corporeality. I am, really, at a loss to un-

derstand how the learned brahmin could admit so dark a contradiction into his "*Lunar Light of the Vedant.*"'

In concluding our remarks on these singular pamphlets, we may remark, that though by no means remarkable for elegance of style, they exhibit a knowledge of the English language, which, for Hindu brahmins, we consider somewhat surprising. The residue of the learning which they display is, indeed, chiefly confined to the sacred books of the Hindus. Ram Mohun Roy, however, in his first pamphlet, ranges under twelve divisions, his answers to his antagonist, and shows some acquaintance with logic: in the second, he alludes to the idolatry practised by the Greeks and Romans. The deplorable ignorance which exists among many heathen nations, and which in an obstruction to the progress of Christianity, certainly does not prevail among at least one class of the inhabitants of Hindostan. How truly lamentable is it, that, though the human mind is there to a certain degree improved by civilization, it should still remain closed against that religion, which is peculiarly fitted to adorn and soften the human character. It should stimulate the exertions of Christians, in this and in other parts of the world, in using the means prescribed by the divine author of their religion for its dissemination, to know that in the populous regions of Hindostan there is a class of heathens, whose minds have been exercised, with considerable ingenuity, on the subject of theology. Ram Mohun Roy, teaching the unity of God, on the principles of the Vedas, is indeed, like a sculptor, endeavouring to form a statue, from a mass of coarse and crude materials, which are incapable of admitting elegance of form, or the display of excellence of workmanship. But he shows great though unavailing ingenuity in his attempts. To reduce the chaos of Hindu theology

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“*rudis, indigestaque moles,*”  
into form and order, is, it must be admitted, an impracticable

enterprise. Yet, amidst this shapeless mass, the

“ discordia semina rerum,”

may still be found, and it is some consolation to the christian philanthropist, to behold, mixed with much error and contradiction, some principles of religious truth. It is an encouragement to him to think that the day may not be far distant when God shall pour around the path of the poor Hindu, who is now groping after him, in darkness, the light of the sun of righteousness. Let this blessed event be an object of the wishes and the prayers, and, as far as providence may afford, ability and opportunity, of the endeavours of every reader.

We suppose, that among those ancient nations who attained a considerable degree of civilization, religion may be viewed under a threefold aspect, and that these divisions may be considered as having for the most part, progressively arisen, the one after the other, in proportion as the nation advanced in improvement in the arts of life, and in refinement of manners. We would consider, that, in the first place, when as a chastisement for their neglect of God, he obliterated from their minds, by what appears to have been a miraculous interposition, the knowledge of him, a nation, feeling society to be going to wreck, without the worship of God, resorted to religion, for the purpose, as the word imports, of binding together again, in civil union, the community which was on the point of being dissolved. The importance of religious worship was among the Greeks considered so great, that to omit it, and to be impious, were synonymous terms. Hence arose the necessity of some system of theology, devised according to the best notions which the priests, the wisest men of the nation could form, and of ceremonies of public worship, the most august, solemn and imposing. This we consider as the first aspect in which the ancient heathen religions are to be regarded. Thus we conjecture that long ere Egypt, the great ancient nursery of the

arts and sciences, had furnished to the Grecian sages, who resorted thither for instruction, that information on which their systems of philosophy were founded, its priests had for many ages established a code of theology, and a routine of public religious observances. So too, Greece, much before her poets and philosophers had handled religious subjects in their writings, we think had her public religious services established by law. In Rome, too, in the reigns of the kings, much care was taken relative to public worship. In some communities, the bonds of social order have never been drawn sufficiently close, to cause very great importance to be attached to the national religion, and these societies still remain barbarous. Of the poetry of Egypt we do not know that there are any remains, nor of its philosophy, further than it may be embodied in that of the Greeks. But we know that Homer one of the earliest poets of Greece adorned his writings with allusions taken from the religion of his country. We suppose that when civilization had attained a certain height, to the theology of the priests was superadded, the mythology of the poets, collected from fables prevalent among the people, and adorned with the charms of verse. To the first it belonged to establish and maintain the national religion; to the last, to adorn it. Men of fertile fancy would naturally exert it on so dignified and interesting a subject; and collecting the scattered stores of fable which lay diffused among the nation, would display them with all the decorations of poetry. The stories thus collected, being adorned by the splendor of genius, would naturally add much to the national system of religion. Even since the christian era, roving imagination has invented the mythology of fairies, and in Mohomedan countries enchanters and genii, occupied much space in the minds of the people; phantasies, some of which were not wholly unknown to the ages of chivalry. Poetry, it is true, did not always exalt these mythological systems, into conspicuous notice, nor was the be-

lief of them always universal. Still they were the fruits of that fanciful invention which is nearly allied to the poet's art, and the belief of them obtained, in some christian countries, until the general diffusion of religious and other truth among the people, has caused it, in our times, to be nearly extinguished. Rome borrowed her religion principally from Greece, and we have, if we mistake not, an account of their religion, principally as a system of public worship, until, in the Augustan age, Horace introduced mythology into his odes, Virgil, imitating the *Odyssey* of Homer, placed the Greek system of fables in a conspicuous station among the stores of Latin literature, and Ovid collected popular stories into his *metamorphoses*.

Among the Hindus, fancy does not appear to have been idle, in adding to the primitive stock of the national religion; and it is probably owing to its fertility, among the people at large, and among poets, that the Hindu Pantheon has now become garnished with an assemblage of deities (of whom different stories are related) on a scale, which when compared with the Greek system, exhibits that wilder and grosser aspect which we might suppose would attend all oriental institutions. Of this most extravagant mythology, that has, perhaps, ever existed in our world, the following may be considered as an outline. Three elemental principles, of creation, preservation, and destruction, (or rather, change of the mode of existence,) are denominated *Brahma*, *Vishnu*, and *Siva*. *Brahma* produced the world, together with the four *casts*, or tribes, into which the Hindus are divided. From his head sprang the priest, or *brahman*; from his arm, the warrior; from his thigh the trader; and from his foot, the labourer. *Vishnu*, the second principle, and who has more adorers than any other divinity of the Hindus, is, at once, the sun, the earth, water, air, and space. *Siva*, or *Mohadeva*, is fire; and from his *mugut*, or headpiece, flows the river Ganges. These deities have each of them, a *Sacti*

or wife, and children; and have descended to the earth, in incarnations, under various forms.

It can scarcely be imagined, that some oriental poet would not avail himself of the mythological fables of his religion, and assume a portion of them, as a theme at once interesting and exalted. Before the christian era, the *Gita Govinda* had celebrated a part of the story of *Krishna*, one of the Hindu deities, in strains which sir William Jones thought worthy of being translated into our language.

This second aspect of the ancient false religions, appears to us to be the one against which Ram Mohun Roy has set himself. We think that he may be ranked among those philosophers of old, who retired to reason concerning religion, and discovered that the practices of the people could not meet with the sanction of men of cool and sober reflection. Ram Mohun Roy, however, disclaims entirely the idea of innovating, and confines himself to protesting against the prevalent idolatry as inconsistent with the sacred writings of the Hindus. Religion, falling into the hands of philosophers, and being treated of by them, constitutes the third aspect under which we have deemed that the ancient false systems may be viewed. Priests, poets, and philosophers appear to have, in some measure, progressively handled these systems, and to have, severally, exhibited them with features in some degree different. The priest laboured in the administration of public worship, the poet exerted his genius in the regions of imagination, and the philosopher attempted to instruct the understanding. The depraved state of morals, in general, among all the nations to which we have referred, is a conclusive proof of the inadequacy of their systems of religion. But we have been born in a land, where the inquirer on the subject of religion, has ample means provided for obtaining satisfaction, and these it behoves each one of us diligently to use.

**ART. IV.—*On the Genius of the Italians, and the actual condition of their Literature.***

(Translated from ‘*La Revue Encyclopédique.*’)

SINCE civilized nations have felt the desire to be acquainted with the literature of other countries than their own, the most contradictory opinions have been published, upon the literature of Italy, dictated in general by national pride more or less exclusive. Thus Germany allows little merit to the Italians, because they have not adopted the sublimated notions of Kant, and seem to have renounced that species of romance, in which were composed some of the earliest *chef d'œuvres* of their literature; the Englishman does not find among them either profundity of thought or force of sentiment, qualities which he considers peculiar to himself; and the Frenchman would exact from them that simplicity of style, and those piquant and lively expressions which enable him to give interest to the gravest subjects and perspicuity to the most abstract discussions. But it is not enough to cast these various reproaches on the literature of Italy, they impute to it some faults which belong only to a particular epoch, and others which appertain to a single class of writers. If, for example, any author is named, you hear immediately a repetition of the ordinary observations on the *concetti*, the play on words, the attempts at wit, the jingle, &c.

Feeling these imputations the Italians have eagerly answered by apologies perhaps not better founded. Hence the continued eulogium of their literary festivals, which in proving the well known merit of their ancestors, may furnish also an argument of the degeneracy of their modern writers. In fact, that the Italians have preceded the moderns in several kinds of literature, as they have themselves been preceded by the Latins, and they by the Greeks, is incontestible.

That which we shall find it useful to inquire, is the rank that Italy deserves in the republic of letters, now when most other nations have made such astonishing progress in civili-

zation and the fine arts in general. Let us therefore endeavour to trace a picture of literary Italy, keeping on our guard against exaggerated praises on the one side and illiberal strictures on the other. Instead of repeating what she has been, it will be more useful to point out what she is, or better still, what she is capable of becoming.

Whether it is an effect of the influence which physical causes possess upon moral qualities, or not, the vigour and fertility which nature displays in that fine peninsula is discoverable also in the character of its inhabitants. Often, indeed, those elements of genius remain sterile; but wherever they have been cultivated and developed by suitable means, they have produced results which Italians might proudly exhibit to other nations. After the impartial observations which M. Portal and M. Guingueni have published, the one upon a department of natural science,\* the other on the literary history of Italy, it would be superfluous to demonstrate that Italy is distinguished before every other country in the various walks of literature. Let us observe merely that the light of science, and of letters had scarcely shone anew upon Europe when Italy first availed herself of it, and delighted to propagate and transmit it through succeeding ages, however unfavourable the circumstances of the moment frequently were.

In the fourteenth century was produced almost in a perfect state, thanks to the genius of Dante, Petrarch and Boccacio, that language which notwithstanding the abuse it has sometimes suffered will ever be distinguished by its force, its grace and its elegance. In the following century, more solid studies were generally pursued, which induced a direct communication with the ancients whom the barbarism of the times had almost entirely separated from us.

The sixteenth century, profiting by the lights and the experience acquired in the two which preceded, attempted to equal and even to surpass in many particulars those ancients

\* Anatomy, by M. Portal.

but for a short time known, and whom they already know how to appreciate. Then all branches of literature became productive, every limb produced its fruits; but this abundance itself, diminished perhaps, the glory which Italy should have derived from it. Only the productions which shone with extraordinary brilliancy, could command attention. Each one attached himself to some particular genius, distinguished in such or such a department of learning, and neglected to inquire if other departments did not also possess authors of merit. Some, for example, would know nothing of Italian literature but in the novel writers and poets, others nothing but in historians or political essayists. Among those were cited Ariosto, Tasso, Aretini, Strapporola, Machiavel and Guicciardini; but the philosophers and the naturalists were forgotten, who had the first undertaken to trace the history of nature, those who created experimental philosophy and the true method of reasoning. Such are Cesalpini, Aldrovandi, Acquapendente, Fallope, Cardano, Aranzio, Telesini, &c. who laid the foundation of the school of Bacon and of Locke, and that of Gallileo, and of Newton.

Notwithstanding the corruption of style which was introduced at this time, the seventeenth century was not less remarkable for the same genius and the same richness of imagination, and if at this period the mind took a false direction it must be acknowledged that the error was accompanied with those great efforts of the intellect of which a nation very far advanced in civilization, is alone capable. It would be wrong nevertheless to believe that there yet existed only such writers as the Marini and the Achillini. It was towards the middle of the age that Gallileo founded his school, the Academy of Cimento was established, and a prodigious number of writers such as the Viviani, Castelli, Redi, Magalotti, &c. united the *belles lettres* with philosophy in employing the charms of the former to explain the theories of the latter.

At the same time in the crowd of those who followed the brilliant ensign of Marini the usurper of the empire of Parnassus, already were seen judicious Italians reproaching their infatuated countrymen for their love of tinsel, before it was attributed to them by strangers. And it was in the seventeenth century that the celebrated I. V. Gravina, not only taught the principles of the *social contract*, before J. J. Rousseau had yet exaggerated its consequences, but overturned also the school of Marini, and restored the altars of good taste by his precepts and his example, and above all by founding at Rome that Academy of the Arcades, from which arose all those literary associations that multiplied through the whole of Italy. We owe to the pupils of Gravina and to the Academy of the Arcades, such writers as Guidi, Zoppi, Caraccio, Metastasio, &c. and it was owing to them also, that Italy was speedily cured of that contagion of false taste which had not attacked her only, but had invaded almost all Europe.

Notwithstanding these brilliant proofs of the genius of Italians, they have been considered inferior to other nations in respect to extent and depth of knowledge, because of the nature of their governments which it was supposed could only produce minds as diminutive and limited as themselves. Such causes are certainly not without influence, but we should not exaggerate their effects. If Italy in its political division does not present to view a capital like London or Paris where are united in one focus all the intellectual lights of the nation, to diverge again and circulate like blood through all the veins of the body politic; she is indemnified in some degree for this disadvantage by the great number of smaller and subaltern capitals which each one of the provinces takes care to supply. Every state, however small, has aspired to make a figure in all kinds of knowledge, and often has claimed the glory of preeminence. From thence the prodigious number of literary establishments, of libraries, academies,

observatories, schools, universities; and, by consequence, of men of letters to be found no where else in the same proportion. It is not only in the capitals such as Milan, Florence, Naples, Rome, Venice, Turin, &c. that this spectacle is presented, but also in the towns of the second and third order, as Pavia, Bologna, Padua, Pisa, Brescia, Verona, &c.

It is undeniable, however, that this division of Italy, into petty states, of which each one has its particular school, has caused a great diversity of opinions and tastes, which has not only excited emulation, but at times has produced bitter animosities and dissensions. Each country has desired that its schools, its philosophers, its poets, its artists shall excel. Often they seemed to have nothing in which there was felt a common interest. Thus in the fine arts were distinguished, the Florentine school, the Roman, the Venetian, the Lombard, &c. The celebrated Lanzi [*Storia pittorica dell' Italia*] recognized fourteen distinct schools in painting; and there is observable the same multiplicity of schools in literature and philosophy. But, what is most remarkable, the same school sometimes produced hostile sects. In observing the warfare which Annibal Caro, and the Romans waged against Castelvetio and the Modenaise, that which Salvati and the *de la Crusca* Academicians carried on against Tasso and his admirers, and that of Muzio and the Lombards against Varuchi and the Florentines, one is tempted to believe that the factions of Guelphs and Ghibilins were not extinct. The same animosities, and the same contests often took place in the bosom of particular universities, whose professors and students divided into two parties, almost ready to fight. These were doubtless censurable excesses, but they attested the ardent imagination and enthusiasm of the Italians, who are not so much disposed, as it seems to be thought they are, to submit to the judgment and authority of strangers. It may be said on the contrary, that as soon as they began to awake from their long lethargy, they sought to compensate themselves for their po-

itical servitude by independence in learning. Italy has always possessed philosophers more or less daring, but never of the dominant party; each one has endeavoured to retain his peculiar style of thought. However celebrated and followed for a time, these philosophers were soon overcome or neglected; and of all those masters, and leaders, no one has been able to preserve his power or his preponderance. Bacon and Locke founded a school in England, and left disciples worthy to maintain it; the French boast Descartes, and remain so faithful to his laws, that they were almost the last in Europe to receive the theory of Newton; the Germans became, and still remain all Leibnitzers or Kantists; while Campanella among the Italians, used all his efforts to propagate and establish the philosophy of Telesio, and this was the first we hear of a school of philosophy in that country. But it disappeared with the success of Campanella. The same may be said of Cardan, Bruno, and so many others, who perhaps would have enjoyed less influence elsewhere. After so many examples is there not reason to believe that Descartes, Leibnitz, and Locke would not perhaps have obtained their brilliant success among the Italians?

But we must not confound the school of man with that of nature, which is common to all men, all nations, and all ages. In this respect the system of Galileo, like that of Newton, does not present a character either particular or national, because it was founded on experience, reason and truth, and is therefore beyond the power of the imagination. The school, or rather the method of Galileo, and the academicians of Cimento, is still preserved in Italy; Piazza, Oriani, Galvani, Volta, &c. are but their disciples. But as to other opinions and hypothesis, there is no distinct and permanent school.

In short, I repeat, it was the Italians, who, while they lost their political independence, gave the earliest example to Europe of an independent philosophy. It might here be proved, and I will perhaps, at some time or other attempt the de-

monstration that the revolution of intellect which made so great a progress in the major part of Europe had commenced long before in Italy, where it would have met the same success, possibly greater, if the Italians had had fewer obstacles to overcome, or if they had been placed in more favourable circumstances. But the fatal consequences of that revolution to the greater part of its authors, deterred the Italians from the perilous analysis of certain opinions, which too nearly approached questions of politics or of religion. The fate of so many writers, sacrificed by a blind and ferocious fanaticism, and still more the danger which threatened the lives of Galileo, and so many others, justified the caution of their successors. Indubitably they would not have, otherwise, remained inferior in one branch of learning while they excelled in every other. It would therefore be unjust to reproach them, because having become timid and indifferent at the sight of persecutions and difficulties, they did not follow the example of their more fortunate imitators.\*

It has always appeared to me to be well established, that the characteristics of the Italians are a great force, a prodigious, and singular flexibility of mind. Their talent for *improvisatoire* composition, which appears so astonishing to strangers, and which is generally attributed only to the resources of a redundant and flexible language, is like that language itself, the effect of that ardent genius, that lively imagination which compels them, it may be said, to extemporize [*improviser*] even when their intent is philosophical speculation.

But it must be admitted that the studies and mental occupations to which the class of inhabitants that compose exclusively good society are accustomed to devote themselves, establish a very marked separation between that class and the rest of the population who possess but few if any opportunities of approaching the well educated ranks and profiting by their instruction. It follows, that in every town, there are

\* Ils n'ont pas suivi l'exemple de leurs imitateurs plus heureux.

two races of people, much more different from each other, than in the other towns of Europe. Their manners and their notions differ totally, and above all, their language. Indeed the Italian language, such as genius has made it, is in its prose, and still more in its verse much superior to the intelligence of the vulgar. If we except Tuscany and Rome with some other towns, in all the rest of Italy, the vulgar have little intercourse with the educated class. From whence it comes that these are like strangers, unknown, in their own country.

Frederick III, and the admirers of his tacties, well knew the work which Palmieri a Neapolitan marquis published upon the art of war; [*Considerazioni sopra l'arte della guerra.*] When Joseph II arrived at Naples he desired to see the writer, who lived close by in his retreat; it excited much astonishment that a man unknown to his countrymen should be celebrated among strangers. The same thing might be said of Vico, Filangieri, and so many others who had no reputation among their countrymen until after strangers more just and more enlightened had given them celebrity.

It is thus, according to my opinion we should regard literary Italy. And it is necessary to keep in view these considerations when we endeavour to estimate the present state of literature in that country, and the merit of those writers that have become recently distinguished, or are so now. Let me not be accused of predilection for the Italians; whatever be the associations, and the recollections that unite me to that country, I consider her but as a province in the European republic of letters. France cannot behold without interest a neighbouring nation which she has learned to esteem, run with her the same career, and tend towards the same goal. And Italy also should rejoice to find herself more connected with a nation to whom she is bound by so many interests.

SALFI.

ART. V.—*The Hermit in London; or, Sketches of English Manners.* 2 vols. 18mo. Published by M. Carey & Son, Philadelphia, 1820. Price \$1 50.

A SERIES of papers that appeared in the 'London Literary Gazette,' under this title have been thrown together to make these volumes, and form a very entertaining collection of spirited and probably not over drawn sketches of English manners, customs and character, in the wealthy circles of the metropolis. Many of the numbers have already been transferred from time to time to some of our Journals. Two further specimens will limit our *excerpta* at present, and are given merely as justification of the opinion pronounced in favour of the sprightliness and comic merit of the book.

#### No. XVII. WILD OATS.

"Is old Ten-per-Cent up?" said a wild young dog, a distant relation of mine, to the housemaid of my banker, as she was scrubbing the parlour stove. "No, Mr. Thomas," replied Dolly; "but I expect him down every minute." "Then," said Scapegrace, "if he come before I have had time to change my clothes, tell him that I am gone out to lord \_\_\_\_\_'s, to inform him that he has overdrawn us, and to hint to him that it is our time of balancing all our accounts; and, my dear Doll."—"Oh you gay deceiver!" "I say, my dear Doll, you took your wages yesterday; do lend me a pound to appease my washerwoman with." It was lent.

My nephew, Thomas, is the third son of a clergyman's widow, in very poor circumstances; and I thought that I had done a charitable act in getting him the situation of a banker's clerk.

He now pulled off his Bond street coat, devested himself of his dress shoes, his diamond broach, his massy gold rings, ribband and quizzing glass set in gold, hid his enamelled snuff box, took off his gold chain and dozen seals to his watch, locked up his opera hat and cockade, (he not belong-

ing to any corps) and put on a full suit of black, rather the worse for wear, clapped the pen behind his ear, and went down to the counting-house. His looks he could not so easily lay aside, for he was heated and fatigued with waltzing all night at the Crown and Anchor.

" You look as if you had not been in bed," exclaimed old Turnpenny, on entering the room. " Why, sir," replied the young reprobate, " I have not slept a wink all night: I have been thinking how much we shall lose by the house of Vanderfunkenbuttle and Co., and counting the many bad debts which we have. I think it would be meet (here he heaved a sigh) to arrest the young wine-merchant. I think that he is going on a little too fast: he keeps a tilbury and a lady (here he heaved a deeper sigh,) and he owes us two hundred. I have reasons for doubting the stability of the new country bank; and I tremble for our discounting any more of the Welch Baronet's kites."

" Good, Thomas," said his master, " you are a conscientious youth; and I will take you into the firm at Lay-day." " I hope sir," replied Tom, " you know that I am as anxious for your interest as if it were my own." " Right, Tom; every clerk should be so; besides one hundred per annum is a handsome allowance; but, in future, when you are my partner, you will have a sixth of all my profits." Tom was overcome with gratitude.

" I cannot," resumed the old gentleman, trust those rascals, my other clerks, who will spend you a five pound note on a Sunday." (Thomas gave a groan.) " Aye sir, and ten pounds—hack horse, tavern dinner—treat a lady to an ice, and a little go besides." " Shocking!" cried the old man. " Fare thee well, Thomas; take out a writ against the wine-merchant; stop the Baronet's credit; wind up the concerns with the country bank; and write circulars to all who owe us money; lend the life-guard officer that money at ten per cent; and take a walk into the city to find how all our customers

stand with regard to credit." "It shall be done," replied Mr. Thomas.

'Now this embryo partner, this steady young man upon one hundred per annum, keeps a tilbury at the west end of the town: a groom also; goes every night half-price to the play; looks in at No. 66, St. James's street, occasionally, and owes his tailor three hundred pounds. This is done by representing himself as on the eve of being a partner in the firm; by giving out to another creditor that he is going to marry Miss Muchworm, with a large fortune; by doing a bill occasionally in private, and unknown to the firm; by making love to his washer woman; by hinting at matrimony to Doll, each time that he borrows a pound of her, or that she sits up to let him in at three, four, or five in the morning; by giving intelligence to young men when the old banker means to arrest them; by taking a douceur from them, when they keep out of the way; by treating his tradesmen with old Turnpenny's wine, he keeping the key of the cellar; and by laying the deficit on a rat which he hunted through the bottles, or on a brick which fell down, but which he really picks out of the arch and throws upon the empty ones.

These and a number more ingenious tricks have kept him from detection; but "there is a tide in the affairs of man;" and it is much to be apprehended that the storm will burst upon him ere the partnership be entered into—for his duns are beginning to be very clamorous, and the coachman is jealous of the clerk, and the washerwoman is jealous of Doll; the groom has found out Thomas's real name, and where he lives, though he passed himself off for a Waterloo hero, and pretended to reside a little way in the country with his lady. The arrears of the groom's wages militate against his secrecy, and the livery stable keeper has threatened to sell the horse for his keep. The business is near a close. He will be a partner or prisoner ere it be long. May his confraternity take the hint thus afforded them by

THE HERMIT IN LONDON.'

## No. XXXVI. THE PEDANT.

' I made one, last week, at lady Charlotte ——'s conver-  
sazione, which my cousin the Guardsman calls the Sunday-  
school; contrasting it with the Marchioness's. At Homes on  
Thursdays, which he calls Little Hell, on account of a cer-  
tain round table which forms a principal feature in the even-  
ing's amusement. I met (at the first named assemblage) with  
an — LL. D. etcetera, etcetera. How some people are  
spoiled! The moment he entered the room, he was surround-  
ed by all the Blues. "I am charmed to see you," said lady  
Charlotte; "you are just come in time; we are all in the dark  
on an abstruse subject, and you are just the man to enlight-  
ten us." "Madam," replied the Pedant, "I am very willing  
to do the best in my power, but the sun itself cannot enlight-  
ten the blind." Not very polite, thought I.

"The knotty point being discussed, and the LL.D. giving  
his common-place opinion, "Oh! by the by," said Mrs.  
M—, "don't you think that young man \*\*\*\*\* \* \* \*  
is a close follower of lord — in his moral or graver poe-  
try?" "Not a close follower," replied the Doctor. "But—  
you perceive the resemblance." "Yes, Madam," said he,  
"in his lameness." "Did you condescend," said the Coun-  
tess of \*\*\*\*\* \*, "to look in at lady H—'s rout?"  
"No, Madam," responded the Scholiast; "I received one  
of her encyclical cards; but I never go to a vapour bath,  
without the advice of the faculty." "Admirable!" cried lady  
Caroline; "but I dare say, Doctor — told you that he was  
to be there." "Your ladyship is right," said the Pedant;  
"he went there, doubtless, in the way of his profession. Colds  
and catarrhs caught on these occasions, added to the intem-  
perance of our sex and the dissipation of yours, are the great-  
est resources of medical men."

"I have a thousand apologies to make to you, for my  
nephew," said the Dowager—"he was really far gone; and  
I considered it as a condescension on your part, to allow him

to be set down in our carriage on your way home the other night." "Madam," replied the Doctor, "I did not think him so far gone as I could have wished; your ladyship did well to set him down in any way; and as to myself, I considered your carriage, on that occasion, like a stage-coach, and was prepared to put up with any company." What a brute! thought I. "It is a pity," rejoined her ladyship, "that he should be so given to swearing." "Not at all," said the Doctor, "when a man is given to lying, he does extremely well to adopt the habit of swearing; for he can have no respect for his own word, and cannot expect those who know him to have any more reliance on it: an oath, on such an occasion, may, therefore, be imposing." "Very severe!" whispered a host of Blues.

"He now looked sour, but self-satisfied. "My son says that you did not know him, when he accosted you, going to see the Elgin marbles," observed the Dowager lady —. "No, Madam," replied the luminary; "I took him for a stage-coachman, and was perplexed to think how I came to be in debt to one, as I conceived that, perhaps, he accosted me for his fare." "Very fair," insinuated a punster. The Doctor frowned. "His brother is a great scholar," observed the lady again. "Yes, Madam, a great Greek scholar; but his knowledge has been acquired amongst the modern Greeks, instead of the ancients," said he, smiling sarcastically. "Have you seen him lately?" resumed her ladyship. "I saw a stiff cravat and a pair of winkers this morning in the Park, with part of a face grinning through a horse-collar attached to a coat; and I concluded that he was in the midst of these fashionable monstrosities." A general laugh.

"Your old friend the general is much altered," observed a classical Parson; "he is grown quite an old man." "An old woman, sir, you mean," replied the LL.D. "and of the weakest kind." "By the by, what do you think of his wife?" "I consider, sir, that she has more caloric in her composition

than any other person I know, being a strong repellent of attraction." "The duke," interrupted lady Charlotte, "is gone to Russia." "I hope that it will be a salutary refrigerant to the ardor of juvenile imprudence," replied the grave oracle. "I meant to have made a northern trip myself," resumed her ladyship, "but, on reflection, I altered my plan." "I am happy," observed the Doctor, "that your ladyship's reflections go so far: some people merely confine them to their looking-glass."

'I now got weary of so much nugatory importance—of so much ill-natured remark, without intrinsic value, and I withdrew, reflecting how unjustly many individuals gain an ascendency over others. The reputation of a scholar, eccentric habits, grave dress, a severe countenance, and boldness enough to be rude, have raised the Doctor to his little eminence in his circle, where he holds forth, like the philosophers of old in their porticoes, and where weak would be *savants* and *savantes* come, each with their taper, to borrow light from an offensive half-illuminated lamp, shining dimly in neighbouring darkness.'

'Thus are many Pedants spoiled. For my own part, the only novelty I perceived in this character, was to have kept an admiring circle attending to his saying nothing instructive, but every thing ill-natured which was in his power. A discerning eye will find more of this species in the *soi-disant* intellectual assemblies of the metropolis. These are the successful quacks of literature, who live upon simples, as the French mountebank said to his gulled and subscribing circle. They have covers at the houses of the great, seats in coro-netted carriages; and, what is more astonishing, they hold a high situation amongst their admiring statellites; among whom, however, they cannot reckon

THE HERMIT IN LONDON.'

**ART. VI.—*Rand's System of Penmanship, with Instructions, &c.* Philadelphia, published by the Author, 1819.**

As one of the principal ends of this journal is to fix the attention of our countrymen, on whatever intimately belongs, and essentially ministers to literature; we shall not be thought to travel out of our proper walk, or to descend from our station, in making an American system of penmanship, the subject of a short article. It gives us a particular pleasure to employ the epithet *American* in this case, because we can well recollect the time, when every work of the kind, used in our schools, came from abroad; and, because the one now under consideration, appears to us decidedly superior to any, either of foreign or domestic origin, which has come within our notice. A complete independence upon Europe in matters of this description, is required by national pride, as well as interest. Even an equality of merit in native attempts, where taste and ingenuity enter largely into the execution, forms a source of permanent gratification and advantage. Hence it is, that independently of the sentiments awakened in us by the subject, we dwell with so much complacency upon the splendid engraving of the Declaration of Independence, recently presented to the American public, by Mr. Binns.

The art of writing, or of what we now call penmanship, was traced by the ancients directly to the gods. It was, in their estimation, what it must be in ours, the gift next in value and grace, to that of speech; and seemed to them to merit a species of apotheosis. In fact, it must be universally admitted to be, of all the arts subsidiary to human knowledge and comfort, the most important: and that it is capable of being made to furnish delight to the eye, need not be indicated to those who have seen Mr. Rand's system, or the brilliant specimens of professed display, occasionally submitted to the public gaze.

The complaint is not the less just for being old, that the degree of attention usually bestowed, and of stress laid upon the acquisition of a neat or elegant *hand*, is far from being such as we might expect, from its utility and pleasantness. In regard to this point, Mr. Rand makes some observations, which we transcribe with satisfaction since they are very well expressed, coincide perfectly with our own ideas, and deserve especial attention.

' As the object of writing is, to record our thoughts, to transcribe and multiply copies of them, &c. our first grand aim should be *legibility*, that they may be read without difficulty; the second, *elegance*, that the characters used to express them may, by their beauty of form, be pleasing as well as useful; and the third, *despatch*, that the man of business may be relieved in transacting his affairs.

' It is a lamentable fact, that professional gentlemen have too often neglected this part of education themselves, and, in some instances discourage it in others. The consequence is, that an illegible and inelegant hand-writing, has, like many vices of the present day, received the sanction of fashion.

' How embarrassing, and even insupportable it is, to be under the necessity of spending more time in deciphering a word or paragraph, than it would take to write it legibly a number of times! Why should elegance in writing be entirely neglected, while that of composition, reading, musick, &c. are attended to with so much care and expense? It is to be hoped that this work will have a tendency to remove all prejudices against good writing, and place this art in that respectable light which its importance demands.

' There are many persons who are excessively fond of good writing, but still write very indifferently themselves. They really think that they possess no natural talent for the art, therefore consider it useless to make any attempts towards acquiring it; such persons by frequently examining the best specimens of penmanship, and with the assistance of a good

teacher, would generally be convinced that the taste and talent of which they supposed themselves destitute, only required cultivation, to make them tolerable, and in many cases, excellent penmen.'

At certain periods in our history, and that of England, a great indifference prevailed, respecting a handsome and legible penmanship; particularly for the ladies, whose proficiency in orthography was, at the same time, miserably neglected. In both respects, there is a salutary change of opinion, and a considerably improved practice; but it is as yet too common, to find females of the educated ranks, capable only of *scratching* with the pen; and members of the learned professions, not to say heads of counting houses, and public offices, whose lines can with difficulty be deciphered, and constitute a most unsightly assemblage of 'pot-hooks and hangers.' Some of the causes of this very inconvenient state of things, are accurately explained by Mr. Rand in the following paragraph.

'The advantages of the best instructions are often entirely lost, by a practice very prevalent in many of our first schools and academies; it is that of giving the pupil, before his hand is perfectly formed, long exercises in the different languages to be written in a time quite too limited. This custom is often attended with very pernicious effects, as it regards his style of writing. Finding that the length of his exercise precludes the possibility of his attending to the style of writing, as well as to the grammatical construction, he is obliged to hurry on without any regard whatever to the proportion of the letters. It is generally found more difficult for the teacher to correct bad habits contracted in this way, than to form good ones in those just beginning to write.'

And again:

'One of the greatest obstacles to the acquisition of this art, has been the want of a proper standard for imitation: this is severely felt where scholars are in the habit of frequently changing schools, in which the teachers have adopt-

ed no definite style, or what is equally pernicious, each has a different one, which he has adopted as a standard rather from its being accidentally his own hand, than from any investigation of its merits. Scholars who attempt to acquire writing under teachers who differ in their instructions, will find themselves compelled to change their hand as they change their schools, learning and unlearning with every removal which chance or caprice may dictate, till the few correct ideas they may have acquired, become so confused with incorrect ones, that they are unable to make the proper distinction between them: it is owing to this, perhaps, more than to every other cause, that so few write elegantly; scholars become weary of endeavouring to harmonize contending rules and systems, and, without being able to judge of the merits of any, they catch at the peculiarities of all, and incorporate them with their own hand, till ease and proportion are entirely lost.'

We trust that the great obstacle described in the last paragraph, will not long continue to exist. Mr. Rand has, in our opinion, supplied a standard for imitation which should be every where adopted. It is worthy, we think, of being introduced into our public eleemosynary schools, if it be not already used there; and we should hope that it might be furnished at so cheap a rate, as to obviate any difficulty on the score of price. The fundamental rules of the art of penmanship, are intelligibly and briefly expounded in it; the examples are judiciously chosen, and executed with much precision and beauty; and it presents, in an adequate measure, one advantage which we consider as of no small consequence, and which has been but too much neglected: We mean that of conveying moral instruction to children, as they are exercising their fingers. The frequent transcription of sound maxims of human conduct, of pregnant aphorisms in natural and revealed ethics, must fix them in the memory, though they may not immediately excite the heart and judgment.

What is thus deposited, sprouts and brings forth fruit in due season. We are entitled to bestow every commendation upon the 'select sentences,' and the poetical quotations to serve as exercises, which are found in the system under review. 'To teach the young idea how to shoot,' is evidently one of the aims of Mr. Rand, as it will be of every sensible man, engaged in the instruction of youth, in whatever province of art, whether merely mechanical, or partaking, like that of penmanship, of science and liberal accomplishment.

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**ART. VII.—***Letters from Asia, written by a Gentleman of Boston to a friend in that place.* New York published by A. T. Goodrich. Small 18. mo. pp. 60. price 50 cents.

LETTERS from *Smyrna*, or from the *Levant* would have been a more appropriate designation to this little volume; for the scope of the writer's observation took in but a very inconsiderable portion of the continent of Asia. The Island of Melos, the town of Smyrna and its immediate vicinity, with the ruins of Ephesus comprise the whole subject of his descriptions. The *letters* were probably not composed with any view to their publication, therefore we shall not stay to quarrel with his style which is quite inelegant, nor complain of the paucity of facts related as within his own knowledge and observation—from which his readers might draw their own inferences of the character of the people—but proceed to abstract the information such, and so much of it as there is, to be gathered from the book.

Nothing strikes the reader more forcibly in perusing the letters nor appears more extraordinary, than the repeated and hearty encomiums lavished by the author upon the morals, refinement and *religion* of the Turks. Certainly the Mahometans seldom receive such high praise from their christian acquaintances. Thus, he informs us,

'The unhappy prejudices of the Christian world against the professors of Mahomet's creed, which had been instilled

into my mind, led me to fear a thousand dangers where none existed. On the African shores—from Cape Spartel to the bay of Tunis, and in fact to the coast of Assyria—shipwreck would be attended by death or slavery; but when the seaman approaches that part of Asia inhabited by Turks, he may with safety bury all alarm, and rest satisfied, that although he is not near a Christian country, still he will find among the inhabitants, *all the virtues possessed by Christians, with but few of their vices.*’

And again, speaking of Smyrna.

‘The Bazars occupied by the Turks, are in that part of the city called Turktown; and as the votaries of our religion have not been suffered to reside in that quarter, neither has our vice of dishonesty made its appearance there. Riches in equal profusion are displayed in their shops, frequently unattended by the owners, and exposed to the multitude, unguarded, with the exception of a chair, placed with its back to the door, to signify that the owner is not at home.—I questioned one of the Turks, through my interpreter, on the policy of leaving property thus exposed, it being, as I considered, an encouragement to dishonesty. His answer, although severe, was just—‘*We have no infidels among us!*’

Even the administration of justice which we are apt to suppose is brought to considerable perfection among us by the institution of the trial by jury, our Boston traveller thinks is on quite as good a footing among the Turks. ‘Justice of some kind,’ we are told ‘may *always* be obtained in this country,’ [he writes at Smyrna,] an advantage that he is by no means willing to concede to his own nation—and ‘although,’ he feels himself obliged to admit, ‘it is doubtful whether a loser ever recovers his stolen property,’ ‘still,’ he adds, as if anxious for the reputation of Turkish justice, ‘he may rest assured that the thief, if discovered, will meet his reward.’ And this must be taken for decided eulogium, when we find close at hand that ‘it is a melancholy fact, notwithstanding all nations boast of their justice, that it cannot be

found with any—and the very laws that were originally intended to establish happiness among mankind, form a source, whence flows a great portion of our misery and wretchedness.'

The Turks are remarkable for their generosity too, it seems: 'Those grounds owned by Armenians and Greeks, are, during the harvest, guarded by persons who prevent both men and dogs from entering, when the former are not better armed than themselves, while the Turks show their superiority in the Christian virtue of benevolence, by permitting all to partake of the fruits with which it is pleased the Almighty to bless their lands.'

And for their forbearance, in a still more wonderful degree, according to the following story of an occurrence said to have happened 'some years since.' 'During a performance [of rope dancing] where the Christians alone were admitted, a Turk, wishing to participate in the amusement, offered money to gain an entrance. This being refused, he endeavoured to force his way into the enclosure, when the man who attended at the gate, shot him with a pistol which he drew from his breast.

'Confusion immediately ensued. The Franks were in the greatest state of alarm, and fled to their houses, not knowing, yet dreading, the consequence.

'Instead of taking ample revenge while their murdered countryman lay before them, the Turks, in the most reasonable manner, demanded the culprit of the consul representing his country, that he might be punished for his crime, agreeably to the laws of God and man; but either from mistaken pride, or through ignorance that Mahometans possess feelings like other human beings, it was denied, and they retired highly dissatisfied, breathing vengeance against the Christians universally.

'For some days the flames of discord were half smothered—they still retained hopes that their reasonable demand would be complied with, but finding it vain, they set fire to

the buildings in Frank-street, which, with the property they contained, were entirely consumed, and those of the inhabitants only escaped the sabre, who were fortunate enough to gain the country, or find an asylum on board the shipping.'

'The catastrophe was not quite so creditable as it might have been, to the mildness of the Mahometan temper—but rope-dancing is now prohibited, and every Frank, that is every European, or, we presume, American, we are told in Letter XX., 'provided he gives no cause of jealousy to the Turks as regards their women, and shows a proper respect to their religion when permitted to enter a mosque, may enjoy *more* liberty, and as much happiness, in Asia, as in any part of the world. He can own houses, and merchandise of every description, without being taxed by government, merely paying to the owner a ground rent for the land on which his dwelling stands; but should he be detected in an intrigue with any of their women, his life would be in danger, and that of the woman would certainly be sacrificed to their rage.'

That 'noblest work of God,' an honest man, is to be found we are informed, in every full grown Mussulman.

'Honesty, so often sought, and rarely found among the enlightened and religious communities of Europe and America, in this part of Asia, and in the Turkish dominions west of the Hellespont, stands unrivalled.

'Whether a sense of virtue, or moral obligations to each other contained in the pages of the Koran, is the cause, I am unable to say; but all travellers who have visited this country, and are devested of prejudice, will do them the justice to say, that theft is a crime almost unknown throughout the realms of the Grand Seignor. \* \* \* \* \*

'A merchant of Smyrna having occasion to send about five hundred pounds sterling a distance of about four days journey into the country, requested his brokers to find a suitable

person! The first they met in the streets, although one of the lowest porters, was engaged for that purpose.

‘The gold was handed him in a bag, and without even inquiring his name, or residence in the city, he was directed to hand it to the merchant in the village, whose name was given him on a piece of paper, and on his return he should receive the amount agreed on, about five dollars, as a compensation for his trouble.

‘On the eighth or ninth day he returned to the city, stating he had delivered the money, when he received his pay, and went to seek employment in the streets.

‘After an elapse of nearly a month, a letter from the merchant announced that he had not received the money, and expressed surprise at the circumstance. This excited considerable alarm, particularly as it was almost impossible to find the messenger, having a second time neglected to take his name. After three days search, however, he was found, staggering through the streets with a heavy burthen on his back; and being informed of the cause why they sought him, he laid it down, and exclaimed, ‘God forbid, that I should wrong any man, *even a Christian*;’—‘but,’ he continued, ‘I will go back again at my own expense, and see who has the property; otherwise my reputation will be ruined!’ This speech had a curious effect from a man whose whole real and personal estate would not, in all probability, have amounted to fifty piastres.

‘He departed, and arriving at the village, examined with a scrutinizing eye every Christian he met, till at last the Greek, to whom he had given the gold, presented himself. ‘You have injured my reputation, like a dog as you are,’ said the porter, ‘and have taken from me that which belongs to another; but, thank God, you are found at last! I will take you to the Agha, and have you hung, that the world may be rid of such a scoundrel.’ The Greek, on his knees, begged forgiveness: ‘I was in distress,’ he said, ‘when I saw you, and

having occasion for the money, I assumed the name of my neighbour! It was my intention to have paid him, before he would feel any alarm as to the remittance. But spare my character; here is your gold, and here are five hundred piastres for yourself!'—The Turk allowed him to depart, took the money to the right owner, and returned with his pockets better filled than they had been during the whole course of his life.'

The above anecdote would be more valuable if vouched for by the personal knowledge of our author; in the following extract, however, he will be found bearing witness unequivocally to circumstances indicative either of great and general probity or extreme carelessness, we will not pretend to determine which.

' So universal is this virtue of honesty among the Turks, that property the most valuable may be sent with perfect safety to any part of the empire; and as none but mussulmen are permitted to act as porters, couriers, or in any other capacity requiring integrity on the part of the performer, little risk exists of its ever changing. In my excursions and travels about the country, I have frequently seen bales of valuable merchandise lying on the sides of the roads, far distant from houses or human beings; and on inquiring of the Turks, why they were so exposed, was informed, that the camel-drivers, sometimes finding their beasts overloaded, heave off a part, and take it up on their return, or at some other convenient opportunity.

' During the spring, orders are given for cotton, and the Turk has a mark given by the merchant to place on the bales. In the autumn it is brought to the city, thrown into a khan in one promiscuous mass, and each merchant selects that portion belonging to himself! I was informed, that in no instance has a bale ever been lost.'

Lastly the piety of the Turks is portrayed as exemplary, indeed: ' The perfect resignation with which the Turks sub-

mit to the dispensations of Providence, cannot but be pleasing to every one. If they are fortunate, God is praised: if the reverse, they say, ‘ His will be done.’

‘ The Turk never effects insurance on his commercial adventures; but often, previous to despatching his vessel, makes a solemn promise that, should he be fortunate, a sum of money shall be bestowed in charity; which promise is never broken. But should she be lost, and, as often happens, his whole property with her, he exclaims, ‘ God’s will be done,’ and seeks in the streets the means of accumulating another, in the laborious employment of a porter.

‘ His friends continue to show him the respect he previously experienced, remarking, ‘ Our brother has been unfortunate, but it was the will of God! Why should we treat him otherwise? We are all liable to lose our possessions, and it would be censuring the decrees of the Almighty, were we to neglect him!’ How can we but admire these principles, notwithstanding they emanate from the breasts of those differing from us in religious tenets.’

It was probably a belief of this amiable resignation and benevolence that induces our author to mark, ‘ notwithstanding their religion differs from ours, still I cannot help respecting it! They worship the same God that we do, they esteem our Saviour as a great prophet and law-giver, their prayers are evidently offered with a sincere heart, and considering that it is the religion of their ancestors, how can we blame them for preferring it to ours?—Did you but know in what contempt they hold a renegado, you would agree in opinion with me, that the combined power of the whole Christian world would not be able to persuade a virtuous mussulman to change his faith.’

There are a few facts mentioned however, in the letters that rather militate against this perfection of character.

‘ Every office under government in Turkey, is sold to the highest bidder, and the person who obtains them, extorts from the people in a ratio fully equal to the amount they pay.’

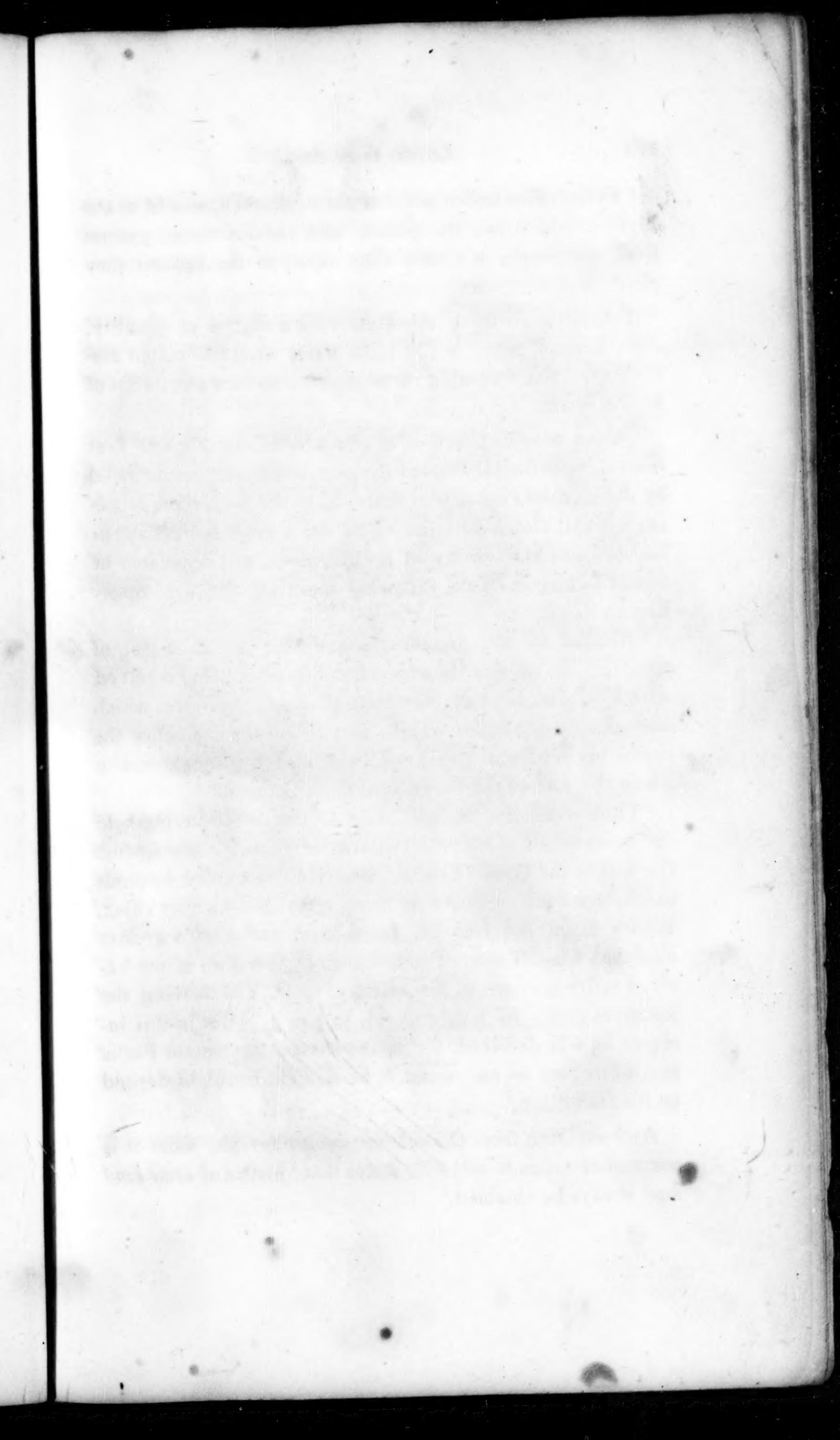
This little sentence alone contains a charge of venality, extortion, and what, in Christian land, would be called dishonesty. The following narration also savours somewhat of treachery and ingratitude.

‘ A few months previous to our arrival, the Turkish fleet from Constantinople entered the port of Smyrna, commanded by the captain Pacha, who observed to the governor, on being visited, that understanding he was a good sportsman, he had brought him an elegant fowling-piece, and requested he would call again on the following morning, and accompany him on shore.

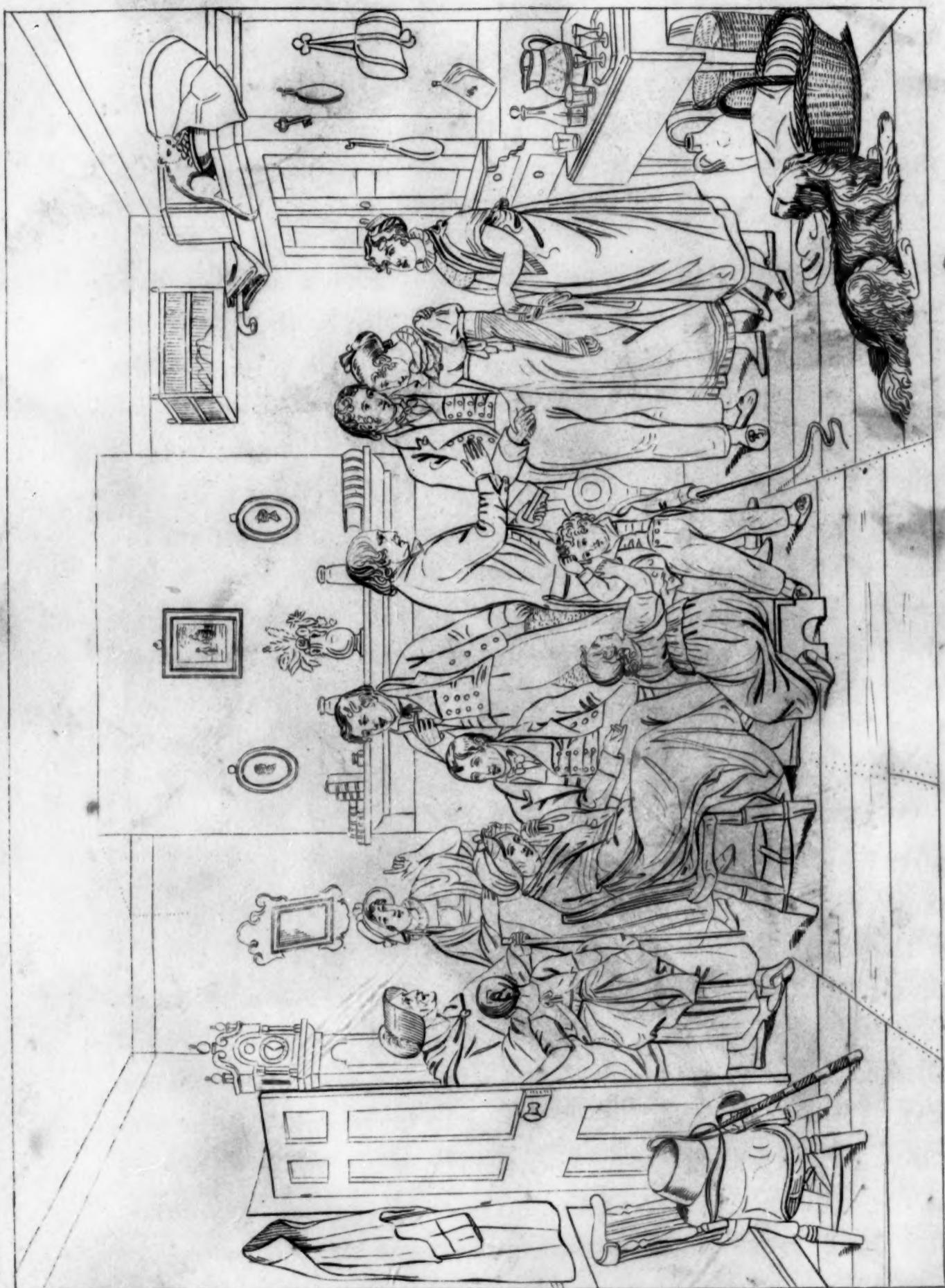
‘ Blinded by the present of a gun, and not dreaming of treachery, he obeyed the order; but instead of being received with kindness, he was conveyed on board a frigate, which immediately got under weigh; and on anchoring below the castle, his head was struck off, and sent by an express to adorn the gate of the Seraglio at Constantinople.

‘ Thus ended the life of Ciatip Oglou, after having held the government of Smyrna upwards of twenty years against the will of the Grand Seignor, who had tried many methods to displace him. Governors were appointed without effect, as they dared not face his Janissaries; and when a greater man than himself arrived at Smyrna, he had been in the habit of retiring to one of his country seats, and leaving the town residence to him superior in power. But in this instance he was deceived: for having shown the Captain Pacha much kindness on one occasion, he thought he might depend on his friendship.’

And we learn from the subsequent paragraph, what it is our author refers to when he states that ‘ justice of *some kind* may always be obtained.’



COUNTRY WEDDING



‘He [Ciatip Oglou] was charged with being excessively cruel to the subjects of the empire—this is true—for whenever he took a fancy to the wife, sister, or daughter of a poor Greek, or Armenian, he would order her without any ceremony to his Harem; and if the relatives complained, they were almost sure of receiving the bastinado.’

Probably the bastinadoed ‘relations,’ would have preferred our kind of justice, notwithstanding all its inconveniences.

#### ART. VIII.—*Explanation of the Plates.*

THE coloured engraving representing a view near Bordentown, is executed from a painting by Birch, the sketch for which was made by that artist on the spot, possesses the fidelity that is so remarkably the attribute of his pencil.

The point of view selected is from one of the windows of the magnificent mansion of the Count de Survilliers, looking down the river. The fore-ground consists in a part of the ornamented garden immediately round the house, and the eye passes directly from the edge of the bank, to the waters of the Delaware. On the left are seen a few houses of the village of Bordentown, with the wharf at which the steam boat lands her passengers. To the right of the centre an island is partly seen, and a sloop is at anchor in the inner channel.

No single view can however convey any thing like a complete idea of the beauties of the place, nor of the improvements made by the present owner. Two other views, together with the one from which this plate is taken, display nearly all the prominent beauties in the scenery. But the splendid dwelling house has been recently consumed by fire, and almost all the valuable collection of paintings and statuary has been lost. The house, it is said, is about to be rebuilt, but the pictures cannot be replaced, and are the more to be regretted as the collection was unique and unrivalled in this country, and the liberal hospitality and kindness of the possessor rendered frequent access to it easy for all that possessed taste to enjoy the beauties of art.

It may not perhaps be thought ill-placed here to record the following letter, which was written immediately after the conflagration, and bears such honourable testimony in favour of the inhabitants of Bordenton.

(*From the Union Gazette.*)

*Translation of a letter from the Count de Survilliers (Joseph Bonaparte,) on the subject of the loss of his house by fire.*

‘POINT BREEZE, Jan. 8th, 1820.

‘William Snowden, Esq.

‘Judge and Justice of the Peace, Bordenton.

‘SIR,—You have shown so much interest for me since I have been in this country, and especially since the event of the 4th instant, that I cannot doubt it will afford you pleasure to make known to your fellow-citizens, how much I feel all they have done for me on that occasion. Absent myself from my house, they collected by a spontaneous movement on the first appearance of the fire, which they combatted with united courage and perseverance, and, when they found it was impossible to extinguish it, exerted themselves to save all the flames had not devoured before their arrival and mine.

‘All the furniture, statues, pictures, money, plate, gold, jewels, linen, books, and in short every thing that was not consumed, has been most scrupulously delivered into the hands of the people of my house. In the night of the fire, and during the next day, there were brought to me, by labouring men, drawers in which I have found the proper quantity of pieces of money and medals of gold, and valuable jewels, which might have been taken with impunity. This event has proved to me how much the inhabitants of Bordenton appreciate the interest I have always felt for them; and shows that men in general, are good, when they have not been perverted in their youth, by a bad education; when they maintain their dignity as men, and feel that true greatness is in the soul and depends upon ourselves.

'I cannot omit on this occasion, to repeat, what I have said so often, that the Americans are, without contradiction the most happy people I have known; still more happy, if they understand well their happiness.'

'I pray you not to doubt of my sincere regard.—Your's,  
&c.

JOSEPH COMPTÉ DE SURVILLIERS.'

The *Country Wedding* is engraved from a painting by *Krimmel*, an artist not sufficiently known to be duly appreciated. He is a native of Germany, but long since chose this country for his residence, and has painted many pictures in which the style of Wilkie—so much admired in England—and of Gerard Dow so much celebrated of yore—is most successfully followed. He avoids the broad humour of the Flemish school as much as possible, as not congenial to the refinement of modern taste, and aims rather at a true portraiture of nature in real, rustic life.

In the picture here presented he has delineated a scene of no rare occurrence in the dwellings of our native yeomenry. The whole is in admirable *keeping*. The furniture and decorations of the room, the costume and attitudes of the characters show, perfectly the inside of a farmer's dwelling, and the business that occupies the group. The old clergyman appears to have just arrived, his saddlebags, hat and whip, lie on the chair near the door, the bride stands in all her rustic finery, rustic bloom, and rustic bashfulness. The bride-groom's hand on her shoulder, seems intended to revive her courage, while the manner in which he grasps her hand is at once affectionate and awkward. The distress of the mother solaced by the father, who points to a younger daughter, as if indicating her as the successor to her sister's rank in the family, is well expressed. And the by-play at the door, which is opened by a servant girl to admit an old woman, the awkward affectation of grace and importance in the bride's-maid, whose attention seems to be attracted by what is passing between

the young man and young woman on the other side of the room, all are full of life and true characteristic painting.

Mr. Krimmel's painting room, in Spruce street above Seventh, in Philadelphia, contains many admirable specimens in the same style. His Country dance, Return from camp, Return from boarding school, &c. afford the amateur a rich and varied repast.

#### ART. IX.—*Miscellaneous Articles.*

*Fine Arts.*—Mr. Sully's great picture of the passage of the Delaware by the American army in 1776, is finished, and exhibiting at the gallery, No. 169, Chesnut street. It contains a full size equestrian portrait of Washington, and also likenesses of general St. Clair, and col. Knox. The connoisseurs speak of it in the most favourable terms. Mr. Birch has recently finished a beautiful view of the passage of the Brandywine by a corps of the artillery battalion on their march to Kennet's square, in September 1814. And a fine sea piece, representing the wreck of the brig Helen, near cape Henlopen.

Among the most recent American publications, are the South Sea Islander, containing many interesting facts, relative to the former and present state of society in the island of Otaheite, &c. New York, published by W. B. Gilley.

Biographical memoir of the late Hugh Williamson, M.D. LL.D. &c. delivered, Nov. 1, 1819, at the request of the New York historical society. By David Hosack, M. D. &c. New York, 1820.

The Fudge Family in Washington, a poem, edited by Harry Nimrod. Baltimore, small 12 mo.

A work under the title of the United States Military Review, is preparing for the press, and will be published in Quarterly Numbers. Its object is, to examine all publications having relation to the late war with

Great Britain, and to any military movement since. Boston Paper.

A biography of the late governor Caleb Strong has been published at Boston.

Mr. N. G. Maxwell, Baltimore, proposes to publish one volume of sermons, of the late Dr. James Ingalls; for the benefit of the orphan children of the deceased author.

Mr. A. P. Heinrich, of Kentucky, proposes to publish the musical effusions of his leisure hours, under the title of 'Dawning of music in Kentucky,' &c.

Mrs. Graham, author of a Journal of a Residence in India, &c. who is now in Italy, is preparing for the press, Two Months Residence in the Mountains near Rome; with some Account of the Peasantry, and also of the Bauditti that infest that neighbourhood.—The same lady has also been employing her time upon a Life of Nicholas Poussin.

*Edinburgh Mag.*

A Humorous and Satirical work, entitled, Lessons of Thrift, is on the eve of publication. It is ascribed to the pen of a distinguished veteran in the fields of literature; and report speaks of it as combining the placid good sense and amiable *bon-hommie* of Montaigne, with the caustic raillery of Swift, and the richly gifted philosophy of Burton. It is to be illustrated with engravings from designs by Cruikshanks, in the best style of that unrivalled caricaturist.

*ib.*

